

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

In all the range of duties that have to be undertaken by the Christian minister there is none that is more imperative than the duty of Adaptation. Some of the best and especially the most recent books on preaching give it great prominence. It is the subject of the first chapter of Professor JACKSON'S volume on *The Preacher and the Modern Mind*. It is the subject of the whole of Principal FORSYTH'S book called *Positive Preaching and Modern Mind*. And when Professor JOHNSON comes upon it, in his admirable book entitled *The Ideal Ministry*, he prints the word in large capitals, and returns to it again and again.

It is as difficult as it is imperative. In some cases, says an American writer, 'It may be accomplished by a sort of instinct, but most men under most circumstances will attain it only because it is deliberately and even laboriously sought.' And Henry Ward BEECHER, being demanded by an anxious student 'How one could get the power of adaptation,' could only answer, 'Practice—practice—that will do it.'

It has been imperative always, and it has always been difficult. But never was it more necessary than now, and never was the difficulty greater. In many a letter from the trenches which dealt with Religion or the Church there was the demand, more or less urgently expressed, for a doctrine

and worship in touch with the times. And in most of the military chaplains' summaries of observation this was set in the very front and emphasized with every device of type and iteration. The preaching, and not the preaching only, but every part of the Church's activity, must be brought up to date.

Two books, both published by Messrs. Macmillan, have appeared in which an attempt is made to adapt the Christian Faith to the modern mind. The one is entitled *Religion behind the Front and After the War* (2s. 6d. net). It has been written by the Rev. Neville S. TALBOT, M.A. It is a small book, but it contains no waste paper. We do it a certain injustice to separate one example of Adaptation from its context. That, however, will be atoned for if any considerable number are thereby driven to read the book.

The example is St. Paul's doctrine of Sin.

But, first of all, let us see quite clearly where we are. Go back for a moment to an older book. Go back to Principal SELBIE and his volume of sermons called *Aspects of Christ*. 'The two main foci of Christian thought,' says Dr. SELBIE, 'are the historical Person of Jesus on the one hand, and the experience engendered by faith in Him on the other.' Now the Person of Christ stands.

It stands for all time and for every age. Criticism has only made it more secure as a historical and utterly unique fact. But the interpretation of Christ's Person varies with every age. The Person of Christ has the religious value of God—take that and hold to it. All is there. But the fact of Christ, this Christ with the value of God for us, has to be interpreted to-day in the light of our knowledge, our knowledge of the character of God and His ways of working in the world.

Come then to Mr. TALBOT and St. Paul's doctrine of Sin. Mr. TALBOT cannot accept St. Paul's doctrine of sin. It was possible and even necessary in St. Paul's own day. In our day, he says, it is not necessary and it is not an acceptable doctrine.

In his doctrine of sin St. Paul starts at once with sin in its relation to God, the reality of it and the universality of it. There it is. It is the inexcusable fault of man, and it deserves the wrath of God.

Now in being able to begin so, Mr. TALBOT holds that St. Paul had an advantage. He asks leave to use a figure from golf. St. Paul 'starts off with a clean tee-shot.' We cannot start so fairly to-day. We have, as it were, to begin by playing 'out of the rough.' For we are troubled about God. We must begin, not with our sin against God, but with the God against whom we are said to sin.

'Verily, thou art a God that hidest thyself.' That is what we feel. We felt it before the war, but the war drove it into our very souls. Is God really both good and great? Is He highest holiness and fullest power, or is He only one of these, or none? We cannot acknowledge our sin against a God who cannot vindicate Himself. We cannot feel it as sin against a God who may never have cared for us. God must be known by us as both able and willing to save us to the uttermost. Then, but not till then, can we say, 'I acknowledge my sins unto thee.'

Mr. TALBOT sees in our attitude to-day a return to the position of Isaiah. First Isaiah saw the King 'high and lifted up,' and then he cried out, 'Woe is me, I am unclean.' But we have the advantage of Isaiah. We have a clearer vision. The knowledge of God is found by us in the Cross of Christ. Says Mr. TALBOT, 'It is not the vision of offended majesty so much as the terrific vision of wounded love and profaned holiness. The light which shines from the Cross is a terrible light because it shows men what they have done. They have crucified God. They are, as it were, like one who unknowingly has hit his mother in the face. That is what men found that they had done in contriving the death of Jesus, in consenting to it, and in forsaking Him in it.'

Then we rejoin St. Paul. And we rejoin him with a vengeance. 'Once we have any sight at all of what sin does to God, we know that no jot of St. Paul's gospel can be abated, that no spark of his exultation in the free gift of God's forgiving love towards sinners, immeasurably outweighing their sin, is to be extinguished. We are to-day, compared to St. Paul and to many former Christians, far less certain (with an inherited certainty) of God apart from Christ, and therefore we are far less sensitive to and jealous for the divine holiness and righteousness. Yet when once we have seen in Jesus Christ the light of what God is and suffers, then we can go to school with St. Paul *con amore*, that we may be overwhelmed with that which overwhelmed him—the good news of God reconciling the world unto Himself.'

Here then is the difference. St. Paul began with sin, we begin with God. We both go straight to the Cross of Christ. But St. Paul goes to find salvation, we go to find illumination. It is only that we have a step to take which St. Paul with his inheritance did not need to take. The moment we have found illumination, we proceed to find salvation.

For illumination, says Mr. TALBOT, quite

unreservedly, 'illumination by itself can never save men. What is wrong in them is something far deeper than can be cured by being shined upon. The shining upon us of the blinding light of the Cross—blinding because revealing the holiness of God and His unmitigatable antagonism to evil—is but mockery and torture if it stops short there; if there is no way of approach to Him Whom we have pierced: if Christ made no free and perfect offering of responsive love, from man's side and for man, to the Father; if we cannot identify ourselves with His propitiation; if there is no cleansing and renewing energy of His Spirit to enter into our inmost hearts and there to restore, maintain, and perfect our sonship. This is the old Gospel in summary. But there is indeed no Gospel for the world but the old Gospel, when once it has been put into a new setting. The radical tragedy of life is sin, and only that which can deal radically with sin can be salvation.'

The other book is entitled *The Faith of the Apostles' Creed*. Its author is the Rev. J. F. BETHUNE-BAKER, D.D., Lady Margaret's Reader in Divinity in the University of Cambridge. It is not one whit less modern, and it is perhaps even more weighted with the experience of life than Mr. TALBOT's book. The example of adaptation that we take from it is the Ascension of our Lord.

Dr. BETHUNE-BAKER does not believe in the Ascension as St. Luke believed in it. Why not? Because he is Copernican in his conception of the Universe, while St. Luke was Ptolemaic. Dr. BETHUNE-BAKER is a teacher of New Testament doctrine. He does not teach that Jesus was taken up into heaven and a cloud received Him out of the disciples' sight. That is a representation of the return of Jesus to the Father possible only to one who believed that heaven was higher than the earth, and the Father's throne, at whose right hand Jesus 'sat down,' a definite locality 'above the clouds.'

What, then, does Dr. BETHUNE-BAKER do? Let

us hear. 'By the words "He ascended into heaven, and sitteth on the right hand of God the Father Almighty" we mean to declare our belief in the triumphant issue of the discipline through which He passed (cf. Heb. v. 8) and the completeness of the victory which the world regarded as defeat. And, as we regard Him as the representative of Man, in the victory He won we see the promise of the ascent of redeemed Humanity to God and the surety of the fulfilment of the Divine purpose in the creation of Man. To be seated "on the right hand of God" means to have attained to the highest place in the sphere of the things of the spirit. The metaphor expresses primarily the idea of honour, the highest recognition of worth. But early teachers were concerned to show that "sitting" did not imply inactivity. Kings and judges sit while they exercise their functions of rule and judgement. So, in the faith of a Christian, Christ is King in the spiritual sphere; His will and His ideals rule there, at the very centre of spiritual wisdom and insight and power.'

But what does Dr. BETHUNE-BAKER do with St. Luke's language? He uses it. 'Copernican in my conception of the universe though I am, I have no difficulty whatever in expressing my belief in the Ptolemaic language of the Creed. It is a terse and picturesque way of saying what I mean. It is, no doubt, a popular way rather than a scientific way: it presents the spiritual reality which I believe in the form of a quasi-physical occurrence. But the clause in its place in the Creed is intended to denote a spiritual valuation of the Person of whom it is affirmed; it is part of the whole appreciation of His significance which the Creed as a whole is intended to express; and in using its words I intend to make the same affirmation of Faith about Him that the Church has always intended to make. No question of "science," no physical theory of the universe, comes into my mind at all. I cannot avoid the use of spatial metaphors—some kind of "movement" seems to "belong" to every manifestation of life and reality. But the religious conviction I mean

to express is what I believe was brought home to the minds and hearts of the earliest disciples of Jesus, and realized and expressed by them, under forms and in terms which were congruous, as such forms and terms always must be, with the intellectual culture of their time.'

It is now quite clear that the effort to found a League of Nations for the purpose of bringing war to an end will be met with opposition. What will the argument be? That also is now quite clear. Sometimes it will be that 'human nature is what it is,' sometimes that 'man is a fighting animal'; but however it is expressed it will always be the same: God has so made man that he will delight to go to war as long as the world lasts.

One discovery has yet to be made. What is to be the strength of the opposition? Surprise awaits us. Who would have expected to find there Clement WEBB, Fellow of Magdalen College, Oxford? Yet, there he is, and with the familiar argument in his mouth.

Mr. WEBB has issued certain addresses which he delivered *In Time of War*, and he has given the volume containing them that title (Blackwell; 2s. 6d. net). They are all addresses by a Christian to Christians. One of them has the courageous title of 'The Permanent Meaning of Propitiation.' And yet, in the first address of all, Mr. WEBB tells his hearers that, in spite of what Christ is, and in spite of what He intends to accomplish in the world, they need never look for the end of war.

His argument, we say, is the familiar one. But he puts it in his own way, and his way is so peculiar that his own words must be quoted. 'The prophets speak of a time when men shall learn war no more; and we are told that in heaven there will be no marrying or giving in marriage. But this world would not be a better world than it is without marriage; it would be a very much worse.

And, although one would not say but that a world without war *might* be far better than a world with war, yet the mere absence of war, if it meant an absence of the patriotism and the sacrifice of self for one's country that are the redemption of war, would not of necessity make a better world. Nations in this world would not of necessity be better without armaments any more than individual men in this world would be better off without fists.'

Those are his very words. We must have armaments, he says, just as we have fists. And he sees very clearly that if we have armaments we shall want to use them, just as we want to use our fists because we have them. But who gave us fists? Mr. WEBB'S answer is that God did. Did He? God gave us hands, but it is we ourselves that form them into fists. To say that God means us to fight because He has given us fists is to say that He means us to worry because He has given us wrinkled foreheads.

More astonishing is the argument about marriage. Because Christ said that in the other world 'they neither marry, nor are given in marriage,' the prophets were mistaken when they said that in this world men should 'learn war no more'!

Very few are the preachers who know how powerful an instrument God has put into their hands in the popular appreciation of poetry. Fewer still know how to use it. There is no interval, they seem to think, between mumbling and mouthing. And that no one may find them guilty of mouthing they are content to mumble. But mumbling is the greater sin.

Dr. F. HOMES DUDDEN must know how to repeat poetry in the pulpit. He certainly repeats it. In a volume containing twelve short sermons which he has published under the title of *The Delayed Victory* (Longmans; 4s. 6d.), he quotes three hundred and nine lines of poetry. That

gives an average of twenty-five lines to the sermon. Has he overdone it? Hear him read the poetry.

In one of the sermons in this volume Dr. HOMES DUDDEN declares his mind on the life after death. He does not approach the subject light-heartedly. He recognizes its difficulties. But he has come to definite conclusions about it, conclusions which are 'in accord with the doctrines of religion, with the principles of philosophy, and with the highest ethical teachings,' and he is convinced that it is his duty as a Christian teacher to make these conclusions known.

Well, first of all, he is convinced that there *is* a life after death. 'Aristotle once observed that "death is of all things the most terrible, because it is the end." But we have gone a long way beyond Aristotle. We cannot believe for a moment that death is actually the end. It does not destroy men. It does not merge them into the All, so that they lose their individual life. It simply transports them into a new environment and state of being.'

We agree. We do not all agree, but they are few now who deliberately deny it. For the greater number it is perhaps no more than a probability with which they think they must be content. For some however it is a tremendous reality, recognized for the first time in their lives with something of its significance.

What then? Dr. HOMES DUDDEN proceeds at once to tell us what the life beyond is to be.

Now you will notice that in all discussion of the future life it is the first five minutes after death that are decisive. What is the immediate result of death? What does death do? Dr. HOMES DUDDEN holds that death does nothing—and all the rest of his conclusions follow.

Death does nothing. 'I hold that a man, in all the essential qualities that go to make his person-

ality, is no more changed by death than he is changed by sleep. He comes out of it just the same. He begins over there exactly as he left off here. He is no better and no worse; neither wiser nor yet more foolish. He is not in any way different, save that he has shuffled off the body with its physical limitations. He is simply himself, the same essential man, the same real person, just as we have known him here—with the same kind of character, the same original way of adjusting himself to life, the same predilections and aversions, probably even the same little personal singularities and peculiarities. That which he was five minutes before his death, that, and no other, is he still five minutes after his death.'

What are his authorities for that? He refers to Swedenborg. Swedenborg 'contended that often a dead man does not immediately realise that he has died. He feels the same as ever; how should he know that he has died?' This somewhat precarious footing he tries to make firmer by quoting some quaint lines entitled "The Quiet," that he came across recently in a volume of war poems:

I could not understand the sudden quiet—
The sudden darkness—in the crash of fight,
The din and glare of day quenched in a twinkling
In utter starless night.

I lay an age and idly gazed at nothing,
Half-puzzled that I could not lift my head;
And then I knew somehow that I was lying
Among the other dead.

It is not very convincing. Why does not Dr. HOMES DUDDEN quote Maeterlinck? He quotes Maeterlinck with much effect on the fact of life beyond death. Why does he not proceed to quote him on the nature of it? Maeterlinck does not agree. He is in direct contradiction. He believes that death makes a great difference. Maeterlinck believes that you cannot measure the difference that death makes. 'For it is certain,' he says, 'that, when the body disappears, all physical

sufferings will disappear at the same time; for we cannot imagine a spirit suffering in a body which it no longer possesses. With them will vanish simultaneously all that we call mental or moral sufferings, seeing that all of them, if we examine them well, spring from the ties and habits of our senses. Our spirit feels the reaction of the sufferings of our body, or of the bodies that surround it; it cannot suffer in itself or through itself. Slighted affection, shattered love, disappointments, failures, despair, betrayal, personal humiliations, as well as the sorrows and the loss of those whom it loves, acquire their potent sting only by passing through the body which it animates.'

The trouble in the way of those who hold that death makes no difference is Purgatory. They cannot escape it. Dr. HOMES DUDDEN does not escape it. He is careful not once to mention it by name. But it is there.

It is so emphatically there that nothing is there but itself. Dr. HOMES DUDDEN does not believe in Hell and he does not believe in Heaven. He believes in Purgatory, and in Purgatory alone.

He does not believe in Hell. For Hell is a fixed state and final, and he does not believe that the state of any man is fixed and final. 'I am well aware,' he says, 'that many people hold a theory that a man's state is fixed at death; that there is no opportunity for repentance, no opportunity for amendment, in the world beyond the grave. But the weight of the available evidence is against that view. Let me remind you of the verdict of one of our leading Biblical scholars, Dr. Armitage Robinson, Dean of Wells. He says, "I cannot believe the theory—for it is but a theory—that the moment of physical death is the moment in which a man's state is eternally and unalterably fixed. I cannot find that in my Bible. All nature, all analogy is against it. It cannot be." With that conclusion I confess myself in complete agreement.'

And he does not believe in Heaven. That is not so evident. Perhaps he will say that the Purgatory which he believes in leads to Heaven at last. But he certainly does not say so in this book. And he does not seem to think so. His idea seems rather to be that, as we all begin there just where we end here, we shall begin by making progress and shall go on making progress, but at the last we shall still only be making progress. There is room for progress in Purgatory, but it is Purgatory still.

What has become of the men who have given their lives for their country? That is the question to-day. No other can compare with it in urgency or in poignancy. It is to answer that question that Dr. HOMES DUDDEN preached his sermon.

It is not a question about the Heaven to which the righteous go. Sir W. Robertson NICOLL has published a book on *Reunion in Eternity* (Hodder & Stoughton; 6s. net). His subject, he says frankly and at once, concerns only those who are in Christ. For there is no other doctrine of the future. He does not mean to say that nothing is said in Scripture about those who have not accepted Christ before they die. What he means to say is that their fate is not followed. 'These shall go away into eternal punishment'; 'he went to his own place,' and the like. That is all. Only the dead who die in Christ do the writers of the New Testament follow into the world beyond.

But Sir W. Robertson NICOLL is not indifferent to the fate of those who have fallen in the War. His hope is in the moment of death. 'We do not know what may pass of a sudden in the very moment of dying, between the soul and Christ. All the great Christian teachers have told us that the very slightest recognition on the part of men of the Divine Sacrifice is enough to secure salvation.'

This is Browning also. It is the belief of the Pope in *The Ring and the Book*. 'The sudden "shock" and "surprise" of Death may be

sufficient to awaken the capacity for eternal life that is latent in every man who is made "in the image of God," and so we may

see, one instant, and be saved.'

But Sir W. Robertson NICOLL goes for confirmation to a safer source than Browning. He goes to Spurgeon. 'In his two sermons on the penitent thief Mr. Spurgeon refuses to admit that he is dealing with a solitary, or at best an exceptional case. He says that if the thief was an exceptional case there would have been a hint given of so important a fact. "A hedge would have been set about this exception to all rules. Would not the Saviour have whispered quietly to the dying man, 'You are the only man I am going to treat in this way'? No, our Lord spoke openly, and those about Him heard what He said. Moreover, the inspired penman has recorded it. If it had been an exceptional case it would not have been written in the Word of God."'

But there is another way. What does the supreme act of sacrifice itself do for the soldier? It is Dr. HOMES DUDDEN's belief that it transforms him into a Christian. 'So there is hope, you see, great hope, for our soldiers who have fallen. They will start—who can doubt it?—in a high place in the other world, and every possible chance will be given them of rising higher still. And in saying this, I do not forget that many of them, when they were here, lived lives that were pretty low down, and had they ended their lives in the ordinary way they would doubtless have found themselves yonder in a place that was pretty low down. But whatever their life may have been, the manner of their death has ennobled and exalted them. At the finish they proved themselves Christlike. They did not, perhaps, know much about Christ. But they did know enough to venture all they had for Christ's ideals and principles. They did know

enough to take up Christ's cross of heroic self-denial and carry it after Christ to Calvary. They did know enough to sacrifice themselves to the uttermost, as Christ also sacrificed Himself, for the welfare of others, for the redemption of the nations, for the salvation of the world. And therefore I cannot doubt that, when the last feeble breath flickers out of the broken bodies, and the tired eyes see no more, and the ears are for ever deaf to the reverberations of the battle, the King whom they served, though they knew it not, even to the death, will be waiting to greet His soldiers, and will lead them to places of refreshment, where their stains will be cleansed away and their ignorance illumined with the light of heavenly knowledge.'

Dr. HOMES DUDDEN has his authority also. His authority is Cardinal Mercier. 'If I am asked,' said Cardinal Mercier, 'what I think of the eternal salvation of a brave man who has consciously given his life in defence of his country's honour and in vindication of violated justice, I shall not hesitate to reply that without any doubt whatever Christ crowns his military valour, and that death, accepted in this Christian spirit, assures the safety of that man's soul. "Greater love hath no man than this," said our Saviour, "that a man lay down his life for his friends." And the soldier who dies to save his brothers, and to defend the hearths and altars of his country, reaches the highest of all degrees of charity. He may not have made a close analysis of the value of his sacrifice; but must we suppose that God requires of the plain soldier in the excitement of the battle the methodical precision of the moralist or the theologian? Can we who revere his heroism doubt that his God welcomes him with love?' And he ends with a very strong sentence, 'This is the virtue of a single act of perfect charity—it cancels a whole lifetime of sins; it transforms a sinful man into a saint.'

An Abridged Old Testament for Popular Use.

BY THE REV. DAVID REID, B.D., LEITH.

THAT there is a wide-spread and growing neglect of Bible-reading, both in private and in the family circle, is matter of general acknowledgment and regret. Probably it is due not so much to a real decline of interest in the things of God as to the increasing competition of other books and of newspapers and magazines, and the greater facilities for spending leisure time in various profitable and pleasurable ways. Probably also many educated people have abandoned or curtailed the reading of the Bible under the vague impression that modern scholarship has undermined its divine authority and thrown clouds of dubiety and perplexity around large portions of it. In this respect the O.T. has suffered more than the N.T., and even in quarters where one might expect better things it would seem unfortunately to be falling more and more into disuse. 'I have been astonished,' writes Professor D. S. Cairns in a recent letter, 'at the English *Christian* attitude to the O.T. It is the nemesis of some men's evangelical orthodoxy as to the O.T. that in practice they are compelled largely to ignore it.'

But what an intolerable loss it is that here threatens the Christian life and the Christian Church! Apart from the O.T., the Scriptures of the N.T. do not afford all the sustenance and all the guidance that the souls of men require. Apart from a knowledge of the O.T., the Scriptures of the N.T. are in many passages obscure and unimpressive, and the personality and teaching of Jesus Christ Himself hard to understand. 'The O.T. was the Bible of Jesus Christ—the Bible of His education and the Bible of His ministry . . . He repealed, indeed, some of its strongest tempers and institutions; He added to it beyond all its own dreams. But on the other hand, how much in it He took for granted; how much He enforced; how much He came expressly to fulfil! . . . He drew from it most of the categories of His gospel. . . . Above all, He fed His own soul upon it. . . . What was indispensable to the Redeemer must always be indispensable to the redeemed.'¹ 'The O.T. was not, as it were, the scaffolding necessary for

the erection of the Christian Church, needing to be taken down in order that the full symmetry and beauty of the building may be seen, and only to be had recourse to from time to time when repairs are needed. It is an integral part of the structure.'² 'It is one purpose of God which is being fulfilled throughout both O.T. and N.T.; one people of God the story of which is being told from Abel to the Apostolic age. . . . The Christian Church is conscious of being the true people of God, and as such the heir of all God's promises.'³

Looking at the subject for a moment from the preacher's point of view, the range and variety of our pulpit work would be deplorably diminished if, either by our own choice or in consideration of the ignorance, the indifference, the dislike of many of our people, we came to shut ourselves off from O.T. themes. Inexhaustible and profound though the N.T. is, we cannot afford to be banished from that older and more varied territory in which the Kingdom of God is viewed from so many different standpoints. Our ministry would inevitably tend to be monotonous if we had not at our disposal the O.T.'s long and lively history, its wonderful gallery of vivid portraits, its incomparable collection of praises and of prayers.

There are vital elements of divine truth, important aspects of the divine will and the divine government, which are more clearly brought out and emphasized in the O.T. than in the N.T., and which indeed the N.T. tacitly accepts as its foundation stones. In times of war and world-crisis, such as we are now passing through, the reading and preaching of the O.T. are peculiarly needful. Its glowing patriotism, its noble sketches of soldier-heroes, its fearless denunciations of oppression and wickedness, its great ideals of social righteousness, its bright visions of a world in which swords will be beaten into ploughshares and spears into pruning-hooks, have in these days special interest and value. After many years of an over-pronounced individualism we are now being compelled to think *Nationally*; and we ought to be grateful for a sacred literature in which for the

¹ Dr. G. A. Smith, *Glasgow Inaugural Lecture*, p. 11; *Modern Criticism and the Preaching of the O.T.*, p. 11.

² Dr. A. F. Kirkpatrick, *Cambridge Sermons*, p. 195.

³ Dr. James Denney, *Reconciliation*, p. 123.

most part the religious unit is not the individual but the community. We there see God dealing with a nation as a whole; a nation elected, redeemed, judged, chastened, purified, and made fit for His service.

There is another reason why in these days every possible facility should be afforded for our people acquainting themselves with the teaching of the O.T. There was perhaps never a time when the old, old problem of the divine permission of evil, the apparent prosperity of the wicked, the cruel sufferings of the innocent and of the righteous, pressed more heavily upon men's minds. Thousands of our soldiers at the front are wrestling with the difficulty, and so are tens of thousands of our people at home. Now, of course, it is to the Cross and the Resurrection of Jesus Christ that these perplexed hearts must look for the most helpful light. Nevertheless it is in the O.T. rather than in the N.T. that the problem receives its classic and most powerful presentment. It is in certain Psalms and chapters of Prophecy, and above all in the Book of Job, that we see thoughtful and noble men agonizing over the difficulty, and slowly, painfully, falteringly making their way towards the light. To a soul tormented with similar perplexity the spectacle of their struggles and of their partial entry into peace and into light is apt to be more comforting and stimulating than the victorious assurance of a more complete and more enlightened faith. We see, moreover, in the strange, chequered history of Israel, how the sufferings and humiliations of a nation, and especially the worthiest section of the nation, at the hands of arrogant enemies, may prove to be God's wise, slow, gracious, wonderful method of bringing the nation to a deeper knowledge of Himself and a fuller conformity to His will.

The value of the O.T. being so unspeakable and its wide-spread neglect so undeniable, there would seem to be good reason for adopting any feasible and legitimate expedient which would tend to gain for it a more effective circulation and a more interested perusal. The plea of this paper is that no such expedient would be the preparing and publishing of *An Abridged Old Testament for Popular Use*.

No one can assert that all parts of the O.T. are of equal value and authority. There are whole chapters and portions of chapters filled with names, with abrogated Jewish ceremonial, with unimport-

ant biographical detail, with very difficult and obscure prophecy, which it is far from necessary for the average Christian to read. There are two or three whole books which, as we know, obtained a place in the Canon only at a rather late date and by a rather narrow balance of favourable opinion. There are several instances of almost verbatim duplicates of the same narrative, the same laws, the same proverbs, the same songs of praise.

Without sacrificing anything vital, it would seem possible by well-considered eliminations to reduce the total size of the O.T. by about one-half. And if the great Churches and the great Bible Societies saw their way, even informally, to give such an Abridgment their approval, it might come to have a very wide circulation.

In days when the cost of paper and printing is so abnormally high, the economy thus effected would be a consideration of no small weight. But more important than this, we should have a volume more attractive to many a reader in type and *format* and also in substance. Are there not people who have started out to read the Bible and been disconcerted and checked by finding themselves confronted, as early as the fifth chapter of Genesis and again in the tenth, with lengthy and dry lists of ancient Hebrew names? Clearly an Abridgment would stand a better chance of being read right through from beginning to end.

For sailors and soldiers on active service,¹ for travellers, for native Christians on the mission-fields where small-type editions are unobtainable, and for many other classes, the provision of a less bulky and yet sufficient edition of the O.T. would surely be a distinct boon.

In some quarters it may be contended that the proposed Abridgment would be an unwarranted tampering with the Bible. But such an objection really proceeds from a superstitious and untenable view of the Bible's nature and authority. Even the *Westminster Confession*, which, as Dr. Denney points out, makes a false start by treating of Holy Scripture in its very first chapter and making it fundamental to everything else, declares that the great authority in religion is not the mere letter of

¹ Like others who have recently worked among the troops abroad, the writer found himself supplied with hundreds of N.T.s for distribution, but not a single copy of the O.T. And yet not a few soldiers would certainly have been glad to get an O.T. of manageable size.

Scripture itself but the Holy Spirit speaking in the Scripture. It is the message, not the *ipsissima verba*, that we have mainly to concern ourselves about.

The O.T., as we have it, was itself originally a selection out of a larger amount of sacred literature. Like the N.T., its growth as a Canon was very gradual. Of its three divisions, the Pentateuch was accepted and adopted apparently in the year 445 B.C.; 'the Prophets' followed within the next 200 or 230 years; the third division, even in the time of Christ, was not quite defined, and what decided the inclusion or exclusion of certain books was not any miraculous decree from heaven, but simply the fact that some books as contrasted with others had vindicated a place for themselves either by the fulfilment of their predictions or by 'the power they evinced of living and giving life.'

Now, any decision arrived at in a bygone age by the servants of God met prayerfully in council and guided by the experience of believers can manifestly be revised and modified by the servants of God similarly met and similarly guided in a later age.

But, of course, it is no interference with the established Canon of Holy Scripture that is contemplated in this proposal for an abridged popular edition. The Abridgment would frankly announce itself as an Abridgment. There would be no effort or desire to displace the unabridged Authorized Version, which in countless quarters would inevitably and for excellent reasons continue to be preferred. All that is aimed at is the furtherance of Bible-reading among the masses and the making it more attractive and effective.

May not the proposal almost be said to be in line with other liberties which have from time to time been taken with Scripture and which have been vindicated by experience? The introduction of vowel-points into the Hebrew text was in its day a daring innovation; yet it immensely facilitated the reading of the Scriptures and greatly helped the preservation of their meaning. The translation into the Greek of the LXX was a significant innovation, especially as the rendering by no means always aimed at verbal faithfulness; yet by and by the LXX came to be more widely read than the original, and was abundantly useful and profitable; as the English translations and innumerable others have also been. In 1643, doubtless at the suggestion, direct or indirect, of the Great Protector,

there was published 'The Souldiers Pocket Bible: Containing the most (if not all) those places contained in holy Scripture which doe shew the qualifications of his inner man, that is a fit Souldier to fight the Lords Battels, both before the fight, in the fight, and after the fight: Which Scriptures are reduced to severall heads, and fitly applied to the Souldiers severall occasions, and so may supply the want of the whole Bible: which a Souldier cannot conveniently carry about him: And may bee also usefull for any Christian to meditate upon, now in this miserable time of Warre.' This Soldier's Bible of Cromwell is a small octavo of sixteen pages; with only two exceptions it culls its extracts exclusively from the O.T. Bible Societies and other publishers have long been accustomed to issue separate books, and groups of books, of the Bible, selecting those which seemed most important and most edifying. The present proposal for an abridged edition of the whole O.T. is really only an extension and modification of that idea.

It might be well that the Abridgment should not be made in the interests of any particular views or results of the Higher Criticism. Neither should it be coloured by any prejudice against miracles, or by any desire to harmonize apparent discrepancies.

Passages which suggest so-called moral difficulties, or which are unsuitable for children or for reading aloud in the family circle, would not on that account be omitted: it is not an *expurgated* edition that is aimed at.

Historical interest, biographical vividness, ethical impressiveness, devotional value, theological importance, literary beauty are among the considerations which would carry weight for the retention of this and that portion respectively. But not from any one of these various points of view, exclusively or even preferentially, would the Abridgment be made. It would reverently aim at including the great bulk of what is decidedly characteristic, essential, vital, helpful.

Care would have to be taken to retain the early chapters of Genesis, with their sublime declaration of fundamental ethical and religious truths, and to conserve enough of the historical-books to make clear the main course of Israel's and Judah's national affairs and keep intact all the great personal portraits. The fundamental moralities as inculcated by the Mosaic Law and

requently emphasized by the Prophets would, of course, be included; but on the other hand little or nothing of the details of sacerdotal and ceremonial arrangements. The Messianic visions of the Prophets could not be dispensed with, nor the wisdom of Proverbs. Room would have to be found for the greater part of Job, and for at least two-thirds of the Book of Psalms.

With some hesitation there is now submitted tentative and somewhat rough list of portions to be omitted in the proposed Abridgment.

The whole of Leviticus, 1 and 2 Chronicles, Esther, Song of Solomon, Obadiah, Nahum.

Genesis—4¹⁶⁻²⁶; 5; 10; 11¹⁰⁻³²; 15⁷⁻²¹; 17²²⁻²⁷; 19²⁹⁻³⁸; 20; 21²³⁻³⁴; 22²⁰⁻²⁴; 23; 24⁵⁻⁹; 25^{1-7, 12-20}; 26; 29²⁸⁻³¹; 31¹; 31⁴⁻³⁵; 33¹⁸⁻²⁰; 34; 36; 37³⁶; 38; 46⁸⁻²⁷; 47¹²⁻³¹; 48; 50⁹⁻¹¹.

Exodus—1¹⁻⁶; 4^{18, 19, 21-26}; 6¹⁰⁻⁷⁷; 18; 25-31; 35-40.

Numbers—1^{1-10²⁸}; 13^{4-21, 32}; 14²⁶⁻³⁴; 15-19; 20¹⁴⁻²¹; 21¹⁸⁻²²; 25-36.

Deuteronomy—2^{10-12, 20-23, 34-37}; 3⁴⁻²²; 4⁴¹⁻⁴⁹; 7^{1-12⁹}; 12^{20-14²⁹}; 15^{12-18⁸}; 21-29; 31⁹⁻²⁸.

Joshua—1¹⁰⁻¹⁸; 2^{10, 11}; 3^{6-9, 12}; 4^{4-7, 9-19}; 5¹⁻⁹; 7¹; 8³⁰⁻²⁵; 9^{1, 2}; 10¹⁵⁻⁴³; 11¹⁻²²; 12-24.

Judges—1; 2^{1-5, 11-19, 23}; 7^{22-10¹⁸}; 12⁸⁻¹⁵; 17-21.

Ruth—3^{1-4¹²}; 4¹⁸⁻²².

Samuel—2³²⁻³⁶; 5; 11; 12; 13^{1-4, 6-23}; 14¹⁷⁻⁵²; 19; 20; 23^{1-13, 19-29}; 25; 30.

Samuel—1¹⁻¹⁶; 2^{2, 3, 12-32}; 3²⁻¹⁶; 5¹³⁻²¹; 8⁷⁻¹⁸; 9; 10; 12²⁶⁻³¹; 13; 14; 15³²⁻³⁷; 16; 17; 19-22; 23²⁴⁻³⁹.

Kings—1; 2^{5-9, 13-46}; 3¹⁻³; 4¹⁻²⁰; 6^{1-5, 8-16}; 7; 9; 10¹⁴⁻²⁹; 11⁹⁻²⁵; 13^{1-16²⁸}; 20; 22⁴¹⁻⁵³.

Kings—1; 3; 4^{1-7, 88-44}; 6-8; 10-17; 21⁸⁻²⁶; 22³⁻²⁰; 23^{1-20, 31-33, 35-37}; 25^{8-21, 23-30}.

Isaiah—1⁶⁻³⁷; 4^{6-10⁴⁴}.

Nehemiah—1⁵⁻¹¹; 3¹⁻¹⁴; 6¹⁷⁻⁷³; 8^{4, 5, 7, 13-16}; 9-13.
Job—3^{7, 8}; 4^{20, 21}; 5^{2-5, 15}; 6^{5-7, 10, 13, 15-23, 27}; 8¹⁶⁻²²; 9^{13, 17-21}; 15¹⁷⁻³³; 16⁸⁻¹⁵; 17^{3-6, 12-16}; 18⁶⁻¹³; 19⁹⁻¹²; 20^{6-21, 25, 26}; 22^{8-11, 14-20}; 24^{5-13, 17-22}; 27⁷⁻²³; 28; 30^{2-9, 11-19, 24-31}; 31-37.

Psalms—5; 6; 7; 9; 10; 11; 12; 13; 26; 28; 29; 35; 38; 41; 44; 52; 53; 54; 58; 59; 60; 64; 69; 70; 71; 78; 79; 80; 81; 82; 83; 86; 87; 88; 89; 97; 98; 99; 105; 108; 109; 111; 117; 119^{41-55, 73-98, 113-176}; 120; 123; 128; 129; 134; 135; 136; 140; 141; 142; 143; 144; 148; 149; 150.

Proverbs—1²⁰⁻³³; 2; 3²¹⁻³⁵; 6²⁰⁻³⁵; 9; 10²³⁻³²; 11³⁻²⁰; 12; 13; 15²⁰⁻³³; 16²¹⁻³⁰; 17; 18²⁻²⁰; 19; 20⁵⁻¹⁶; 21; 22¹⁷⁻²⁷; 23¹⁻¹⁴; 24^{1-9, 26-28}; 26; 28^{2-7, 15-25}; 29²⁻¹⁴.

Ecclesiastes—5³⁻²⁰; 6; 7; 8; 9¹⁻⁶; 10.

Isaiah—1²¹⁻³¹; 3^{1-9, 16-26}; 4; 8¹⁻⁸; 9⁸⁻²¹; 10^{1-4, 26-34}; 11¹¹⁻¹⁶; 13; 14^{1, 2, 24-32}; 15-24; 25¹⁰⁻¹²; 26¹¹⁻²¹; 27; 29; 30^{8-14, 22-28}; 34; 36-39; 41¹⁶⁻²⁹; 46; 47; 48³⁻⁹; 49¹⁷⁻²¹; 50^{1-3, 11}; 51; 52³⁻⁶; 56; 57¹⁻¹⁴; 59⁴⁻¹⁴; 65^{1-7, 10-18}; 66³⁻²⁴.

Jeremiah—2¹⁴⁻³⁰; 3; 4¹⁸⁻³¹; 5¹⁻¹⁹; 6^{1-16, 17-30}; 7²⁵⁻³⁴; 8^{1-5, 10-17}; 9^{4-22, 25, 26}; 10; 11^{1-8, 10-17}; 12⁷⁻¹⁷; 13^{13-14, 24-27}; 14¹²⁻¹⁸; 15²⁻²¹; 16; 17¹⁵⁻²⁷; 18¹³⁻²³; 19; 21¹¹⁻¹⁴; 22; 23^{9-25⁸⁸}; 27; 28; 29¹⁵⁻²³; 30^{4-9, 12-24}; 32^{1-37¹⁶}; 39-46; 48^{2-5, 13-47}; 49^{1-6, 17-39}; 50²⁻²¹; 51^{1-52, 57-59}; 52.

Lamentations—2; 3^{1-21, 48-66}; 4; 5.

Ezekiel—4⁴⁻¹⁷; 5^{9-7²⁷}; 10-17; 19; 20¹³⁻³²; 21^{1-7, 18-32}; 22^{17-24¹⁴}; 26⁶⁻²¹; 28-30; 32; 33^{1-9, 12-29}; 35; 36¹⁻¹⁵; 37^{15-48³⁵}.

Daniel—2; 4; 7-12.

Hosea—1²⁻²¹; 3; 5¹⁻¹⁴; 7; 8^{9-10¹⁵}; 12; 13.

Joel—3.

Amos—1³⁻²³; 5¹³⁻¹⁷; 6^{2-7⁹}; 8^{14-9⁶}.

Jonah—No omissions.

Micah—1⁷⁻¹⁶; 2⁵⁻¹³; 3¹⁻⁴; 4^{9-5¹}.

Habakkuk—No omissions.

Zephaniah—2^{4-3¹⁰}.

Haggai—2¹⁰⁻¹⁹.

Zechariah—1⁷⁻²¹; 3; 5; 6; 7; 9¹⁻⁸; 10; 11; 12⁴⁻⁷; 14¹⁻¹⁹.

Malachi 2¹¹⁻¹⁶.

Literature.

REUNION IN ETERNITY.

THE Introduction to Sir William Robertson Nicoll's new book on *Reunion in Eternity* (Hodder Stoughton; 6s. net) has already been referred to. But it must have its place here also, for the sake of its great purpose and the consummate literary skill with which that purpose is pursued. 'Reunion in Eternity'—we had become much concerned about reunion in time, then came the war, and set the perspective right. For you never can be properly worldly unless you are first quite otherworldly. You must set your interests within

the range of the eternal to save them from secularism, which is the curse. You must crave for reunion with those who have gone within the veil if you are to care truly for reunion with those who are still without. Reunion must be with Christ both here and there, otherwise it is the reunion of selfish desire and already a disappointment.

Sir W. Robertson Nicoll brings his subject into focus and then proceeds. He believes in reunion and in the blessed persistence of it. But he is modest enough to think that his belief is insufficient for our conviction. So he calls on other witnesses—many witnesses and wonderfully diverse

—and that with so happy an art that the charm of the book is not less than the peaceful persuasiveness of it.

PROF. MOFFATT'S INTRODUCTION.

It was an astonishing instance of editorial genius or good luck when the editors of the 'International Theological Library' found a man who could write *An Introduction to the Literature of the New Testament* fit to be placed, without the slightest doubt, beside Professor Driver's *Introduction to the Literature of the Old Testament*. Both are great books; perhaps they can be called without injustice the greatest, or at any rate the most influential, books written on the Old Testament or the New in our day. Their influence has no doubt been from above downwards. The most earnest students have been influenced first. But is not that the way of the most lasting influence?

Dr. Moffatt has moved men slowly. Dr. Driver had them with him at once, and his book passed rapidly through many editions. Perhaps he was less advanced; perhaps the issues at stake were less momentous. But there is no denying Dr. Moffatt's progress. The third edition is published—the third large edition (T. & T. Clark; 15s. net). That is itself a wonderful fact; for it is a book of nearly seven hundred close-printed pages, and every page is for the student.

Dr. Moffatt has revised the book for this edition. He has worked over every paragraph. He has brought the literature up to date. He has added a most valuable Appendix.

A MUSICIAN'S MEMORIES.

Sir George Henschel, Mus. Doc., has written down his autobiography. Perhaps only the first volume of it. For this volume ends with the nineteenth century, and there are hints that more may follow. May it follow. This is the most enjoyable volume of recollections that has been published for a long time. Morley was more sustained and systematic, as became a great politician; Mrs. Humphry Ward was more talkative and artistic, as became a great novelist. This is the reminiscences of a great musician, but the man is more than the musician. The title is *Musings and Memories of a Musician* (Macmillan; 12s. 6d. net).

Henschel was born in Breslau, and Breslau is in Prussia, but he is no Prussian. A Pole, he would prefer to say, though the inheritance was mixed. He has no love for Prussians or Prussianism. When the Kaiser was on his visit to this country and was entertained at Hatfield House, Sir George Henschel played and sang, and was dismissed 'with a curt nod of the five huge emeralds in His Majesty's diadem,' because he would not sing the sentimental song that every street boy in Berlin was then whistling. Telling the story he calls the Emperor and Empress 'Allerhöchste Herrscher' and adds this footnote: 'The literal translation of the word "Allerhöchst," invariably used in official reference to the members of a German reigning family in their own respective countries, is "Al Highest," though perhaps "Very Highest" comes somewhat nearer the meaning.

'English expressions, for instance, like "the very best," "the very last," could, rendered in German, only be "allerbeste, allerletzte," etc. On the other hand, "Der Höchste"—"The Highest"—is the epithet most frequently used in German pulpit books, and poetry instead of the word "God," so that it is not at all unlikely the following actually appeared, as the story goes it did, in the official Court circular of the doings of a Royal party which had been on an excursion to some part of the country famous for a remarkable formation of rocks:

"At this stage the 'Very-Highest' parties alighted from the carriages and, ascending to the top of the hill, deigned ("geruhten") to admire the wonders of the *Highest*."

The book was written and printed *before the war broke out*.

There are many musicians in the book, and many delightful stories are told about them. And not about musicians only. For if Sir George Henschel does not go out of his way to tell a story, he certainly does not miss telling it when in the way. It would be unfair to quote many of them. We shall be content with two.

'There were a good many emigrants on board among them a large number of Polish Jews, and one day there was great excitement, and a vague rumour reached our ears of a revolt in the steerage on account of the food. Now the food and cooking in the first cabin being really remarkably good, and the master of the vessel a very human kind-hearted man, we thought there must be

stake, and sure enough—when the deputation the emigrants, headed by a man carrying a dish what to us looked like very nice, appetising food, and their complaints before the captain, the speaker indignantly exclaiming, "Look here, sir, this is what they give us—sour peas," it was found that not one of them had ever seen or tasted that excellent and savoury dish known as "Boiled cotton and caper-sauce"!"

There was another negro servant at the famous "Fifth Avenue Hotel," then the premier hotel of New York, now a memory, whose business it was to stand at the door of the dining-room and take the hats of the gentlemen as they passed into it at meal-times. Often he must have handled in that way from two to three hundred hats within an hour, but though he never gave number-checks for them, merely taking the hat and placing it on one of the numerous receptacles for that purpose, he could unostentatiously hand back his hat to each guest as he left the room after the meal, without ever being known to make a mistake. A friend of mine would hardly believe such a feat of memory possible, and on having one day personally convinced himself of the fact, could not resist asking the man, "I say, how on earth do you know this is my hat?" "I *don't* know this is your hat, sir," was the quick reply, "I only know it's the hat you gave me."

VISCOUNT BRYCE ON THE WAR.

Much of the War literature is already out of date. Viscount Bryce writes with such ample knowledge, and so temperately and artistically, that his *Essays and Addresses in War Time* (Macmillan & Co. Ltd.) will last. For the moment they are just what we ought to read. Long years after this they will be quoted as of unquestioned authority on those facts and features of the war with which they have to do. If the people of this country are convinced of the reality of the atrocities committed by the Germans in Belgium and elsewhere, it is most largely because Viscount Bryce has investigated the charges made and given his word for their truth. In one of the essays Viscount Bryce replies to the question, What are Britain's ideals as a nation? He enumerates five. The first is Liberty. The next is Nationality: 'Once in her history, 140 years ago, she lost the North American Colonies because, in days when British freedom was less

firmly established than it is now, a narrow-minded King induced his Government to treat those colonies with unwise harshness. She has never forgotten that lesson, and has more and more come to see that the principles of freedom and nationality are a surer basis for contentment and loyalty than is the application of military power. Compare with the happy results that have followed the instances I have mentioned of respect for liberty and national sentiment in the cases of South Africa and India, as well as in the self-governing Dominions, the results in North Slesvig, in Posen, in Alsace-Lorraine, of the opposite policy of force sternly applied by Prussian statesmen and soldiers.'

Thirdly, 'Britain stands for the maintenance of treaty obligations and of those rights of the smaller nations which rest upon such obligations.' In the fourth place, 'Britain stands for the regulation of the methods of warfare in the interests of humanity, and especially for the exemption of non-combatants from the sufferings and horrors which war brings.' And Britain 'stands for a Pacific as opposed to a Military type of civilization. Her regular army had always been small in proportion to her population, and very small in comparison with the armies of great Continental nations.' But what of her navy? His answer is that 'her navy is maintained for three reasons. The first is, that as her army has been very small she is obliged to protect herself by a strong home fleet from any risk of invasion. She has never forgotten the lesson of the Napoleonic wars, when it was the navy that saved her from the fate which befell so many European countries at Napoleon's hands. Were she not to keep up this first line of defence at sea, a huge army and a huge military expenditure in time of peace would be inevitable. The second reason is that as England does not produce nearly enough food to support her population, she must draw supplies from other countries, and would be in danger of starvation if in war-time she lost the command of the sea. It is therefore vital to her existence that she should be able to secure the unimpeded import of articles of food. And the third reason is that England is responsible for the defence of the coasts and the commerce of her colonies and other foreign possessions, such as India. These do not maintain a naval force sufficient for their defence, and the Mother Country is therefore compelled to have a fleet

sufficient to guarantee their safety and protect their shipping.'

CIVIC SOCIETY.

We must use the word Sociology in its widest sense and then we must study it with all our might. For every one of us must throw his influence into the making of a new world, that it may be after the mind of Christ. The opportunity is open; the call is clear; the responsibility is undeniable.

One side of the subject is laid before us by Professor H. J. W. Hetherington and Professor J. H. Muirhead. It is the side called Civic Society. But the book gets the name of *Social Purpose* (Allen & Unwin; 10s. 6d. net). Originally given as lectures, its chapters have all the ease of the spoken word, but it is better to have them in a book. For some parts have to be read slowly and some twice over, not for obscurity but for originality. In many respects the subject is new.

In the second part, written by Professor Hetherington, there is a discussion of the nature of Society and of man's relation to it. We see that 'man is from the beginning a social creature, and that it is through the moulding influence of social forces that he comes to the knowledge and realization of his own powers. What he is in himself, the varied capacity latent in his nature, can unfold itself only in an environment that sustains and trains him. Man becomes individualized when he gathers into himself the ideas and feelings, the emotions and habits of action which inspire the world in which he lives. Without them, he is a bare potentiality, and dies as a plant torn from its mother-earth decays into wilting barrenness.' In the same part we have a discussion of Social Institutions—the Family, Neighbourhood, the Industrial System, Education, and the State. The last chapter treats briefly and wisely of Citizenship and Religion. The writer is in deep sympathy with Scott Holland and the Christian Socialists.

Turn to an interesting point in the first part. Let us quote: 'The true analysis of our "sentiments" comes as near a real discovery as any other of the achievements of modern psychology. The point that concerns us here is that not only may feelings like that of the pity that doctor or nurse experiences at the sight of pain or disease be prevented from hardening into indifference through familiarity with suffering and through the

formation of settled ways of calmly reacting to and thus become the channel of

A tide that moving seems to sleep,
Too deep for sound or foam,

but there is nothing to hinder this disposition from becoming attached to the idea of progress itself. The enthusiasm for discovery in a Pasteur or for reform of the treatment of the sick in Florence Nightingale is none the less a habit because it is the enemy of habit.'

DR. ELSIE INGLIS.

Has it cost Lady Frances Balfour much to write the biography of *Dr. Elsie Inglis* (Hodder Stoughton; 6s. net)? It does not look as if it had cost her anything, so smoothly does the story move along, so inevitably does the picture come out upon the canvas. It is the picture of a rich, healthy Scottish woman. There is not a characteristic that one could wish away. It is health of body, health of mind, health of soul—the picture of a woman who would have been a splendid wife and mother, a woman who was a splendid friend to mankind and follower of Christ. What contrasts she and her father were! Religious?—yes, and so wholesomely. Is religion hereditary? She could not have escaped it. And yet she had made it her own. And she did that so well that everybody fell in love with Christ who fell in love with her.

The story of her indomitable endurance, energy, initiative—her sacrifice for Serbia and for Russia—is so recent and so familiar that there is no need to say anything about it here. She was one who was called of God and went forth not knowing whither she went.

'At the close of 1914 Dr. Inglis went to France to see the Scottish Women's Hospital establishment and working under the French Red Cross at Royaumont. It was probably on her way back that she went to Paris on business connected with the Royaumont. She went into Notre Dame, and chose a seat in a part of the cathedral where she could feel alone. She there had an experience which she afterwards told to Mrs. M'Laren. When she sat there she had a strong feeling that someone was behind her. She resisted the impulse to turn round, thinking it was some one who like herself wanted to be quiet! The feeling grew

long at last, that she involuntarily turned round. There was no one near her, but for the first time she realized she was sitting in front of a statue of Joan of Arc. To her it appeared as if the statue was instinct with life. She added: "Wasn't it curious?" Then later she said, "I would like to know what Joan was wanting to say to me!" I often think of the natural way which she told me of the experience, and the *practical* conclusion of wishing to know what Joan wanted. Once again she referred to the incident, before going to Russia. I see her expression now, just for a moment forgetting everything else, keen, concentrated, and her humorous smile, as she said, "You know I would like awfully to know what Joan was trying to say to me."

A HISTORY OF ENGLISH LITERATURE.

There are giants in the earth in these days, literary giants; but they are books, not men, and their publishers are Messrs. T. C. & E. C. Jack. The latest to come is *A History of English Literature*, by Arthur Compton-Rickett, M.A., LL.D. (2s. 6d. net). It contains seven hundred and two printed pages, double column and small type. There must be half a million words in the volume. In that space, if a man knows how to use it, something like a History of English Literature can be written. Dr. Compton-Rickett begins at the very beginning. He also goes to the very end. For you would reckon G. B. Shaw, H. G. Wells, Arnold Bennett, and G. K. Chesterton the very end, would you not? There is room, moreover, for considerable quotation. For Dr. Compton-Rickett does know how to use his space. He says that he has to say and is done.

More than that, he convinces you that what he says is the right thing to say. His chapter on Shakespeare is to be read after all the reading that you have done. That is a good test. But a better test is his attitude to and judgment of his contemporaries. How does he come out of his intercourse with H. G. Wells and G. K. Chesterton? He has none of the confidence of little knowledge, and he has none of the unfairness that follows fear. Take this on Mr. Wells:

'From the standpoint of literary art, Mr. Wells as a thinker overwhelms Mr. Wells as an artist. A common with many influential writers of the

day, his selective faculty is weak, and the ultimate reality of his stories suffers from his insistent realism. As a consequence, while the foreground of his picture is amazingly clear, the background is vague and shadowy. The perspective is at fault. His tenacious memory and his sharp perceptive powers prove a snare as well as a blessing. Consequently his parts are better than his whole; and the lack of perspective is further embarrassed by his fertility in ideas. They are interesting enough, but he is too prodigal with them. He inundates us with ideas and details, until we are wearied. For all his originality, his undoubted power both in narrative and in characterisation, these grave defects preclude our ranking him with the great masters of fiction. The same defect that spoils his larger canvases, despite their striking merits, is quite as noticeable in his less ambitious studies. They are rarely negligible; they have thought, humour, and imagination, but their method savours more of journalism than literature. Yet one or two—like *The Country of the Blind*, and *The Door in the Wall*—have a force and beauty about them that show what a fine literary artist the author could be, if only he took the trouble.'

Do you desire a book to give without hesitation to some thoughtful and perplexed young man? Give him a book which has been written by Mr. Arthur Mee and published by Messrs. Allen & Unwin. Its title is *Who giveth Us the Victory* (5s. net). It is quite possible that the title will not attract him. The book will. It is fundamental, takes nothing for granted, but works forward steadily, clearly, acceptably. Mr. Mee is up to date scientifically, and he is up to date experimentally. He is not afraid of evolution. He has tasted and seen how gracious the Lord is. No doubt it is the social side that he is most interested in. But he never forgets that society is composed of persons. He has faith in the whole Universe because he has faith in its God. Here are the 'Twelve Foundation Stones of a happy world.

'1. The government of the people for the people by the people, and the greatest good for the greatest number.

'2. Liberty for all who are able to use it and will not abuse it, and for guiding all others along the road that leads to it.

'3. Humanity in all things, the stopping of cruelty everywhere, kindness to animals, and the love of little children.

'4. The gospel that the labourer is worthy of his hire, and that men shall not be slaves.

'5. The open door in travel and trade; a fair field and equal rights for all mankind.

'6. The honour of the spoken and the written word.

'7. Opening as wide as can be the field of human knowledge.

'8. Spreading as wide as can be the field of human happiness.

'9. Letting the truth be free as life itself.

'10. The toleration of every man's opinion, whether right or wrong.

'11. The freedom of the seas.

'12. The unselfish pursuit of the good of all mankind, which no nation ever longed for more.'

Lest *Sex Lore* (Black; 7s. 6d. net) should not be an attractive enough title, or not intelligible enough, Mrs. S. Herbert adds 'A Primer on Courtship, Marriage, and Parenthood.' But in reality the first title is the more accurate. For Mrs. Herbert has no purpose of rivalling her husband, who writes on the scientific matters belonging to the sexes. Her aim is to record some of the customs and curiosities of our own and other lands, past and present. By the way she drops much useful information, certainly; and it may be the more useful that it is incidental. But her purpose is clear—pleasure first and profit afterwards. She has as much to say about courtship, marriage, and parenthood among the lower animals as among that higher animal called Man. And her illustrations range all the way from the picture of the spawn of a butter-fish to the portrait of a beautiful Turkish lady in outdoor dress—so beautiful that you have to query 'Turkish.'

The fascination of Port-Royal is still irresistible. In our day it has laid hold of more men and women than ever. We have had biographical and critical studies from Dr. Lowndes, Miss Lilian Rea, and Mrs. Romanes. But no one has mastered the subject and the literature of it more thoroughly than Mr. H. C. Barnard, M.A., B.Litt. It is the educational work of the Community that Mr. Barnard has made his chief study. Some time ago he published a volume on *The Little Schools of*

Port-Royal. And now he has issued through the Cambridge University Press a volume of extract from the educational writings of the Port-Royalists which he has entitled *The Port-Royalists on Education* (7s. 6d. net).

It is full of quiet interest. This very short extract may indicate the attitude of these great educators, for great they were. 'M. de Saint-Cyran was impressed by the fact that the Son of God, while exercising the highest functions of His ministry, was unwilling that little children should be forbidden to come to Him; and that He embraced them and blessed them and has bidden us so strongly not to despise or neglect them. He used therefore to show towards children a kindness which amounted almost to a sort of respect, in order to express his reverence for their innocence and for the Holy Ghost dwelling in them.'

The new volume of *Morning Rays*, under its new editor the Rev. John Muir, B.D., deserves and will not be grudged a hearty welcome (R. & R. Clark). The two series of articles on 'Our Parish Churches' and on 'The Religions of India' are maintained, and there are many cat and dog and other animal stories. The illustrations are unerringly good.

Mothers and Children (Collins; 6s. net) is the wholly appropriate title given to a collection of Sketches by Frank Danby (Mrs. Frankau). Every sketch is in the form of a story, very short and very pointed, with the best possible motive and the clearest possible expression. Is it difficult for those who conduct mothers' meetings and the like to find suitable material for reading? It will be difficult indeed to find reading more suitable than this. Each story may be read in about ten minutes. It will hold the attention. It will plant a seed of righteousness in the mind.

Mr. Harold Begbie can beat all the professional apologists in popular presentation of Christianity. His little book *The Proof of God*, first published in 1914, has been 'instrumental,' as the theological writers used to say. It is now reissued cheaply and attractively (Constable; 1s. 3d. net).

The Rev. Francis Underhill, M.A., Vicar of St. Alban's, Birmingham, has written an apology for *The Catholic Faith in Practice* (Cope & Fenwick).

net). He refuses to call his book an apology for men do not apologise when they are convinced that they have found the Pearl of great price.' But the word has an ancient and honourable use, made familiar to us by Newman; and in that sense neither Underhill would not reject it. There is certainly no apology in the modern sense.

The Catholic Faith in Practice is of course the Anglican not the Roman Catholic. So this is a mild but unaggressive assertion of the right of the most advanced ritualists to their worship and doctrine, and a claim to success as the fruit thereof. Only once does some faint hesitation appear. It is when Mr. Underhill has to admit that when his members go to another place they sometimes join the Roman Communion there. But that, he thinks, simply cannot be helped. And of course he would very much prefer that to—we need not say what.

There is one thing we wonder at. Why does Mr. Underhill make no reference to the War and the dissatisfaction of the soldiers with nearly everything that he holds dear? The Church of England chaplains are unanimous in saying that the soldiers do not care a straw for ritual. They want to begin at the beginning. It is God and the government of the world they are concerned about, not flowers or candles.

Mr. William Lyon Phelps, Professor of English Literature at Yale, is very much up to date. He has written a book in which he describes *The Advance of English Poetry in the Twentieth Century* (Hodder, Mead & Company; \$1.50). The advance, you observe. Professor Phelps has not discovered a poet of this century of greater genius than Tennyson or Browning, yet he registers an advance in poetry. And he is firmly convinced that the time is ripe for a new poet of the highest rank. Never was poetry so popular; never were there so many good poets.

Professor Phelps has an energetic style, and his judgment is rarely wrong. He calls up all the names you are likely to have heard of, and some that you are not likely to have heard of, and praises them all in his rapid decisive way. One thing he makes clear—he has read the authors himself.

Tom Brown's School Days—is the book going to be? Messrs. Ginn's edition will bring it in again.

Mr. H. C. Bradby has written an Introduction, and he has explained all the unknown words and allusions in a series of Notes. Mr. Hugh Thomson has illustrated it. And there you have a co-operation sufficient to make *Tom Brown* the book of the season. It is beautifully printed on excellent white paper (3s. 9d. net).

The Year 1918 Illustrated (Headley; 6s. net). This is the tenth annual volume, and it has not missed its unique opportunity. The whole story of the year—causes and issues of events as well as events themselves—is in it, set forth with clearness and trustworthy correctness. And then there are illustrations almost beyond counting—photographs of all our heroes, pictures of ships and flying machines, and two striking plates in colour, one a Camouflaged Merchantman, the other the Return of H.M.S. *Vindictive* from Zeebrugge.

The Polish question—that is the question of reconstruction. Mr. E. F. Benson has given himself to the study of it, and now states the conclusions he has reached in *The White Eagle of Poland* (Hodder & Stoughton; 6s. net). We know already how complete is Mr. Benson's mastery of exposition. This is still more evidence of it. But never before has he essayed so intricate a subject. The problem is how to do justice to the principle of self-determination and at the same time vindicate the principle of righteousness in the earth. It is clear to Mr. Benson that the lower principle must give place to the higher. The Germans are there, but they have no right to be there, and their presence must not be allowed to obliterate history. 'It was in January of this year that a Polish member of the Chamber of Deputies in Vienna called attention to the iron oppression which Germany exercises over his native land, and a fellow-member whose nationality need not be indicated said to him—

"Dear Colleague, you forget that Germany is the power that has saved you."

"If I fell into a river," replied the other, "and my saviour after pulling me out of the water refused to let me go, but constantly repeated, 'Now I have saved your life, you must be my slave,' then I would pray God to save me from my saviour. . . . Stop this rescuing! Enough of this Salvation!"

'And there in bleeding drops spoke the heart of Poland.'

Mr. Fiddian Moulton has not gathered up *all* the fragments left of the work of his brother James Hope Moulton. But what he has gathered makes a volume which many will rejoice to own. Its comprehensive title is *The Christian Religion in the Study and the Street* (Hodder & Stoughton; 7s. 6d. net).

Professor Moulton made himself master of two subjects—the Grammar of the New Testament and the Religion of the Parsis. All that he wrote on those topics was authoritative and up to date. But he had many interests. And his gift of writing was so exquisite that even where he was not a master (and he never pretended to be anything that he was not) he can be read with most unusual enjoyment. There are articles here both on the Parsis and on the New Testament. But there are papers also on other matters, especially the review of Westcott's biography and of Frazer's 'Golden Bough,' out of which the reader will draw as much pleasure and as much profit.

He knew Westcott well and studied earnestly under him. He will not admit the usual charge of obscurity of thought. 'I do not suggest that Westcott's mind was one of those which possess an uninterrupted outlook towards all the points of the compass alike. The windows were all on one side, and they gave only one aspect of the manifold interests of human life; but what they lacked in variety of aspect they made up for in clearness and intensity of vision, and there were few phenomena that escaped their penetration.' He then tells the story of the fog and how 'a witty dean' said Westcott must have opened his windows. The story is usually credited to Canon Liddon. He accepts the wit, but not the application of it.

Dr. A. E. Garvie writes much, and he has always a reading public waiting for him. His new book contains two courses of lectures delivered to ministers in Whitefields last winter, and he has thought it best to give the book the full title of both courses, *The Purpose of God in Christ and its Fulfilment through the Holy Spirit* (Hodder & Stoughton; 5s. net).

Though addressed to ministers, it is not exclusively a minister's book. The doctrine is good for everybody, very wholesome indeed and very appropriate to the needs of men in these times. And then it is expressed with that directness of aim for which Dr. Garvie is unsurpassed.

After the lectures are over, we come upon an Appendix in five parts, on Predestination and Election, Prophecy and its Fulfilment, Prayer and its Answer, Human Society as an Organism, The Terms used in the Ecclesiastical Dogmas of the Incarnation and the Trinity.

We wish to thank the publishers of the late Professor A. R. MacEwen's *History of the Church in Scotland*, and that very heartily, for issuing this second volume (Hodder & Stoughton; 7s. 6d. net). It was a courageous thing to do: if they had been Scottish publishers we would have said a patriotic thing. For it is a fragment. It carries the history of religion in Scotland only from 1540 to 1560. But it is a precious fragment. It covers the momentous period of the Reformation. And in spite of its author's illness, it has all the sureness of judgment and all the charm of style which characterized the first volume. Knox is the hero, and we commend this estimate of Knox to the readers of Andrew Lang. But there are others. Buchanan is one of them. It will not be easy to find a clearer or fairer account of Buchanan and his influence on the Reformation in Scotland. Take its closing paragraph:

'The name of Buchanan will not recur in the following pages except as an authority for facts, for he was not a pioneer in Church life nor in an important sense a churchman. Yet it will assist the reader to recognize the inseparable connexion between Church history and national development, if now and then he recalls the judgment passed, and the attitude taken by the man whom foreigners esteemed as the greatest Scotsman of his age. Buchanan knew the intellectual, political, and social needs of the new nation better probably than any of his contemporaries; at least, his knowledge was less swayed by bias; and his verdict, that a complete revolution was requisite for national development, was pronounced without reserve after he had witnessed the anarchy and suffering by which the revolution was attended. On his deathbed he was urged by his friends to alter a passage in his *History* which might offend the King and so prevent the publication of the book. "Tell me, man," says he, "giff I have tauld the treuthe!"'

Mr. A. G. Hales has been one of the most successful of the journalists at the front. And no wonder. For he possesses the two gifts of keen

observation and vivid description. His new book *Where Angels Fear to Tread* (Hodder & Stoughton; 5s. net) finds him with the Italian armies and waiting to be carried to the outposts on the heights along that wonderful wire.

'Later my turn came, and Curtin of America and I got aboard and drifted out where white-winged birds were flying. Halfway over there was a hitch of some sort, and we were slowed down almost to a standstill, and there we hung from that tender wire thousands of feet above the bottom of the valley of tears, like nothing but a spider hanging by a thread from a vibrant bough. The last time a hitch had occurred through a snow storm, the "coffin" had been blocked in its passage half way across, and hung there all night, the soldiers in it narrowly escaping death by freezing. Snow began to fall in great soft flakes from the cloud that was so close above us that we might have poked a whole in it with a stick. Those snow flakes were like big feathers fresh broken from the bosom of a giant bird; later on, as they drifted nearer earth, they would break up and melt and become small as almond blossoms shaken down by the wind, but up here, near the roof of the world, they were just big silken beddings dropping from the face of a silver shield. He gazed about me, and my soul was thrilled by the majesty and mystery of the unbridged spaces that filled my eyes with haunting visions of undreamed-of loveliness, such as the dwellers in the underworld only faintly see in dreamland's palaces. A blood-red sun was casting lance points of crimson light into the white clouds that rolled above us like mountains of carded wool, making fairy chambers and grottoes out of stuff lighter than gossamer, more evanescent than thistledown. Every puff of wind changed the colours and the shapes of those aerial palaces, where only fairy feet could have roamed. One moment a grotto indigo blue would hold my eyes; the next, the blue would be banded with purple, and then as though a magic wand passed over it, purple and blue would vanish, and a yellow gold, like the heart of a buttercup in the pride of its bloom, would blaze into being, only to be chased away by rose-pink curtains, looped with flowing lace that sparkled like polished pearls lying on a woman's neck in the moonlight. I grew drunken with colour spilled from the Master-tist's palette, here in the great silent chambers of the world. Money kings may hang upon their

palatial walls the masterpieces of man's art and pride themselves thereon, but what poor stuff the richest gems of art the worshippers of the golden calf possess, compared to God Almighty's masterpieces given so freely to two Bohemians swinging lazily there on a level with the crested crags in cloudland.'

There is much human interest. How much of it is experience, how much imagination? It matters not. The book is a work of art.

The first volume of Messrs. Jack's new series, the 'Modern Outlook,' is on *Modernism* (6s. net). Now in this country Modernism is associated with the name of Father Tyrrell. So it is fitting and promising that the volume on Modernism should be written by Father Tyrrell's biographer, Miss M. D. Petre.

Not long ago Dr. Figgis desired to distinguish Modernism, which he said is a Roman Catholic movement, from every form of Protestant protest against authority or progress of thought. Miss Petre does not accept the separation. But she honours it so far that she gives her book entirely to the movement as it has actually risen, been persecuted, and failed within the Church of Rome. Two names indeed are almost enough for her, together with their writings and their sufferings—Tyrrell and Loisy. And gathering her exposition round these two most interesting personalities, she gives it life and immediate popularity.

But stay, what is Modernism? Cleverly and yet devoutly Miss Petre quotes the Prayer in the Roman Missal for Tuesday in Holy Week, and gives it as the motto of her book. "By thy mercy, O God, may we be freed from the dead hand of the past, and enter into new life and holiness."—(Prayer in the Roman Missal for Tuesday in Holy Week.)—*Tua nos misericordia, Deus, et ab omni subreptione vetustatis expurgat, et capaces sanctae novitatis efficiat.*

But she also quotes Tyrrell's definition. 'George Tyrrell defined the modernist as a churchman of any sort who believes in the possibility of a synthesis between the essential truth of his religion and the essential truth of modernity.'

It has four main aspects—philosophical, historical, theological, and social. Its social aspect has been most prominent in France, under the title of the 'Sillon,' and the leadership of M. Marc Sangnier. The Sillon was condemned in a letter

of 25 August 1910 addressed by Pius X. to the French bishops, the ground of offence being that equality was one of its aims, whereas 'a Christian democracy "should maintain that distinction of classes which is proper to a well-constituted city."'

Messrs. Jack have begun the issue of a series of short histories somewhat resembling the 'Story of the Nations' series. Their title is 'The Nations' Histories' (5s. net each). Two volumes have been sent for notice—*Switzerland*, by Mr. C. F. Cameron, B.A.; and *Rome*, by Miss Elizabeth O'Neill, M.A. Each volume is illustrated, the illustrations being from photographs well produced on special paper. They are chosen, not for mere ornament, but to elucidate the history.

The writers of these volumes are experts. That is to say, Mr. Cameron knows Switzerland intimately as it now is, and he has studied its history, and the history of its institutions, till he has made himself master of the whole subject. Miss O'Neill has similarly mastered Rome. The first of all things necessary for the historian is at the command of both—an intimacy that means not only accuracy in dates and other details, but also the right atmosphere and environment.

But there is one thing in which they both fail, though not equally—the sense of style. Neither has yet discovered the use of the paragraph. It was the latest of all discoveries made in the history of the English language, and it is the last to be made by an English writer. These writers have not made it. In one of the volumes we have counted eight consecutive paragraphs of a single sentence each.

Sir Edward Cook is a successful biographer and has a right to begin with Biography in his *Literary Recollections* (Macmillan; 7s. 6d. net). Now what he says about Biography is applicable to other departments of literature, even to the composition of sermons. The first principle is Brevity. But at once Sir Edward Cook says that brevity or length in biography 'must obviously be relative, not only to the importance of the subject and the quantity of appropriate material, but also to the design of the book as a work of art.' And so, 'the proper criterion to apply to products of the art of biography is concerned not with size but with Relevance. The pages in a biography may be rightly many and rightly few. The book

is condemned unless they are relevant; just as in the case of a picture, detail can only be right if it is pertinent.' After relevance come Selection and Arrangement. On Arrangement (has he the sermon-maker actually in his mind?): 'Arrangement is a difficulty no less great than selection. By the laws of human life, a biographer has, it is true, a beginning and an end prescribed to him; but between the birth and the death of his subject, how great is the call upon his art for proportion, order, convenience, lucidity, and all the other branches of arrangement!' But the last is the most pertinent. 'The biographer must be honest. He must have general sympathy with his subject, for without it he cannot hope to gain the insight which will enable him to understand and to interpret.'

The rest of the papers are on Ruskin's Style, the Art of Indexing, Fifty Years of a Literary Magazine, Literature and Modern Journalism, Words and the War, a Study in Superlatives, the Poetry of a Painter, the Second-Thoughts of Poets.

In every essay there is that impression of mastery which distinguishes the work of a strong intellect, at its ease, from the determined effort of a mere essay writer to be light and airy.

The Rev. C. I. Scofield, D.D., is known for his edition of the Bible. He is a student of the Prophets. There are three classes of students—those who make the prophets foretellers, those who make them forthtellers, and those who make them both. Dr. Scofield is of the third class. His book *What do the Prophets Say?* (Marshall Brothers; 2s. 6d.) should be studied. It is a book not for the times only, but for all time.

Take with you Words is the title of Miss Constance L. Maynard's new book. (Morgan & Scott; 2s. net). It is a study in words, in Scripture words, a quite unique and undoubtedly impressive study.

Just when you have got interested in *Ada R. Habershon* (Morgan & Scott; 2s. 6d. net) by reading her autobiography the autobiography ends. Her sister does well, but not so well. Miss Habershon was a friend of Moody and a facile writer of hymns. She sent nearly a thousand hymns to Mr. Alexander. In the autobiography

he tells this: 'Mr. Moody was speaking of the Lord's loving invitation, "Come," and with outstretched arms he repeated the word again and again, while all his great big heart seemed to go out in that word. As he spoke I caught sight of a baby in front, and saw it put out its little arms to go to Mr. Moody as he repeated his loving "Come, come, come." Probably the child could not understand a word of English, but the tone and attitude were enough.'

Professor James Cooper has made a contribution to the Union controversy which is not controversial. It is historical and healing. It will be welcomed at once in England. And it is for England he has written it. For he calls the book, *Reunion: A Voice from Scotland* (Scott; 3s. net). But it will be read in Scotland also. And perhaps most industriously by the ministers and members of Dr. Cooper's own church who are most opposed to his policy.

A volume of High Church sermons (and they are very High) is *A Vision of the Catholic Church*, by the Rev. Thomas J. Hardy, M.A. (Scott; 3s. 6d. net). There is Transubstantiation, the Intercession of the Virgin, the Worship of the Saints, Prayer for the Dead, and Purgatory. They are all here and other things with them. 'What about the Figure of the Crucified which not only stands miraculously unscathed amid the desolations of Northern France, but has begun to appear in hundreds of streets and squares in our own country! If the last time I preached in this church, I had said that within four years the

Crucifix would be set up in the open streets all over London, the keenest Catholic here would have shaken his head and called me a visionary!' The most eloquent sermon is the sermon on Prayer for the Dead.

The Bishop of Bethlehem. You did not know that there is a Bishop of Bethlehem? It is not Bethlehem in the land of Judah, it is Bethlehem in the State of Pennsylvania. The Bishop of Bethlehem, the Right Rev. Ethelbert Talbot, D.D., LL.D., sends *A Bishop's Message* to candidates for ordination (Skeffingtons; 3s. 6d. net). It is a simple, sincere message, with a man's personality behind it. The most serious word is at the beginning, just where it ought to be. For if a man meets what Bishop Talbot calls 'a valid call to the ministry' he will meet all the demands that follow. He says: 'There are three great words of the Divine Master which might serve to test the validity of our call to the Ministry. They are words which connote three great spiritual principles which animated Him, and may well inspire any man looking forward to the Ministry. Those principles are a sense of Divine Companionship, a sense of personal mission, and a sense of the glory and moral beauty of service. Here they are. First, "I am not alone." He was stayed and comforted in all hours of doubt and discouragement by the assurance of His Father's presence. Secondly, "I have come not to do Mine own will, but the will of Him that sent Me." This clear sense of a divine mission urged Him on always to the highest and best. It was this sense of mission that led St. Paul to say, "This one thing I do."'

The Reconstruction of Religion.

BY STANLEY A. COOK, M.A., CAMBRIDGE.

ALL who reflect upon the social, industrial, and other problems of the day are fully alive to the necessity of Reconstruction. But it also happens that the question of the Reconstruction of Religion is very much in the foreground; and perhaps it is hardly recognized how vital this is. The reason can be briefly stated. A living Religion — Religion after Reconstruction — permeates the whole of the individual's life and of

social activity, and influences men's attitudes to the social and other problems. In addition to this, the social and other non-religious problems are invariably found to involve all that is felt to be personally most real and true. Accordingly, on the one hand, Religion cannot be indifferent to men's convictions of Reality, and, on the other, all Reconstruction, of whatever sort, sooner or later is seen to concern men's ideas of Reality. No

reconstruction, no Religion, can have any endurance if it is contrary to the Ultimate Realities of the Universe. Reconstruction, Religion, and Reality are the three great R's of the age.

All the world over there are earnest, keen, and sometimes drastic tendencies which are potent for the future of Religion. Not in Christianity alone are there movements and trends of thought which must leave their mark upon the religious ideas of to-morrow. But one has only to glance back at the history of our race to perceive how profound has been the development or evolution of Religion. The conscious or unconscious efforts which are now making for some change in the history of Religion are part of a process which has been in evidence from the age of primitive prehistoric man. The efforts to 'reconstruct' Religion are in accordance with the fact that Religion has constantly been undergoing change and development. Periods of quiescence and of great activity alternate; the development has sometimes been considerable, and sometimes so slight as to escape notice. The fact remains that the historical development of religion is a very profound phenomenon to which those who are interested in the future of Religion cannot be indifferent.

Perhaps the comparative study of religions is not quite so important as the study of the questions that arise when we consider them historically, or perhaps we should rather say that each study corrects the other's mistakes. Certainly, the discovery of the resemblances and of the differences between, say, Christianity and Australian Totemism, leads us to ask questions touching the growth and decay of religions; and when we have finished the 'comparative' study of men's attitudes to Religion to-day, the next step is to inquire what light the 'historical' study of religions in the past throws upon the prospect of Religion in the future. After all, it is the history of Religion in the coming years that really interests us. The importance of Comparative Religion lies more especially in the fact that it brings to light beliefs and ideas which our own convictions or our theories are forced to take into consideration. We may have our own convictions of the line Religion may or must take—our opponents will perhaps differ diametrically from us; but the historical aspect of Religion becomes the more significant, as the technical, specialist, or academic treatment of the world's religions in the past

leads to the discovery of principles and working hypotheses of the greatest value for the future. A reconstruction of Religion that would be in harmony with the highest progress of thought must obviously be in harmony with the actual principles of the progressive development of Religion in the past. There is no reason to suppose that any reconstruction can be of lasting value if it runs counter to the line of development in the past and is in opposition to the ordinary psychological and other factors which are manifested in men's activities.

The religious vicissitudes of the East can suggest future possibilities. The artificial efforts to archaize in Egypt and Babylonia, roughly about the sixth century B.C., mark the decay of religion and civilization after many centuries of history. Meanwhile, the religious history of Palestine is marked by a wonderful renewal and revival, the true nature of which is the central problem of Old Testament criticism. The crises in Western Asia lead to decay or to new life. But while artificial or conscious archaizing means death, progressive evolution does not necessarily involve the sloughing off of all that may seem irrational, obsolete, or harmful. Indeed, the historical study of Religion finds, what has analogies in organic evolution, namely, that a new stage may be marked by a new form of the old, so that the resemblances between lower and higher stages in the advance of Religion are not so significant as the organic and far-reaching differences due to progress.

Accordingly, special interest attaches to any cry of 'back to' or of a 'return': the Christian to the Gospels, the Jew to the Old Testament, the Mohammedan to the Koran, or the Indian to the Vedas or Vedanta. As in Roman Catholic 'Neo-Thomism,' there is a characteristic 'return' or a 'reassertion' ('renewal,' etc.); but the history of Religion emphasizes the enormous importance of the real difference between the 'return,' which means superstition, obscurantism, and decadence, and that 'reassertion' of vital progressive elements which give life and permit healthy movement.

Perhaps the most serious difficulties are caused, partly by preconceptions or presuppositions of the true line of progressive development, and partly by unconscious theories of the nature of the difference between our own ideas, convictions, etc., and those which we consider lower, reactionary, or irrational. The future of Religion, of society in

general, is estimated by our personal convictions and their future line of development. Their future runs parallel to our ideals and convictions. Hence it may even be said that the whole theory of Reconstruction, religious or other, is bound up with the nature of mental development: on the one side, the possibility of implanting in others fruitful ideas which make, not for revolution, but for evolution; and, on the other side, a clear realization on our part of the fact that our own personal psychical development is incomplete.

Consequently it is of great interest when so competent an authority as Professor Jastrow points out that, for a proper understanding of the religion of Babylonia and Assyria, he had to distinguish carefully the popular from the speculative currents of thought.¹ This is to distinguish the religion of the people from that of the State, the Church, the priests, prophets, etc.,—the religion of the masses from that of the classes or of the individual reforming agents. In fact, we gain a clearer and truer conception of the principles of religious development—and therefore of the Reconstruction of Religion—by attending both to the common groundwork, the average religion, and also to the features which distinguish religions historically or which affect their movement.

Comparative Religion, it is true, pays attention mainly to the lower, cruder, and popular religious beliefs and practices. But it is neither psychological nor humanistic. It does not take them seriously. It does not consider what they imply, what elementary aspirations they reflect. From the psychological, the democratic, and the general scientific points of view the religion—or superstition—of the rank and file must be taken seriously in any conscious effort to reconstruct Religion. Certain it is that in the progressive development of Religion, at every new stage, the religion permeates the whole environment, uniting in one organic whole, as it were, different ranks, grades, and mental types. The result is that the Religion lives, and the most vital religious concepts, beliefs, and usages have a sufficiently similar meaning to all. The environment is united on fundamental religious grounds; it is not, as

to-day, disunited because the profoundest ideas are at variance and do not converge.

The 'theory' of the Reconstruction of Religion, indeed of all Reconstruction, rests upon the determination of the development of thought, such that a clearer view can be gained of the steps in the mental development of individuals, peoples, or countries and of the natural differences in thought which cause social or national differences. Living in an age of transition we may yet come to realize the importance of combining historical and comparative methods of studying religious and other thought so that light may be thrown upon the typical ideas which appear to be inherent in man, and upon the principles which make for evolution and not for revolution.

Revolution in Religion or Society has been followed by an equilibrium, which, though it may seem reactionary from one point of view, really represents the reassertion, though in a new form, of interests which are necessary for the welfare of the whole environment. Eager though one may be at the present day to work for the Reconstruction of Religion, for a new stage in its development, there is only too much reason to fear that the tendency is rather to impose what may strike us as rational, elevated, or in accordance with science, instead of seeking first to understand the grades of thought in the environment as a whole. In fact, the true Reconstruction of Religion, like ideas of a true Democracy, will involve the same sort of problems and the discovery of similar principles.

New problems, tasks, and types of research make their appearance. The desire to do justice to individuals and peoples compels a closer attention to subjective convictions and ideals and to the method of co-ordinating them. The autocrat and the revolutionary alike impose the rule of the few upon the many, and do injustice to the natural and legitimate feelings of those outside their class. The Reconstruction of Religion will take its stand on St. John's Gospel, chap. 3¹⁶—the love of the greatest conceivable Reality for the whole world is the Christian expression of the ideal of true Democracy, which now needs only a reinterpretation and application to our complex society and thought at a period of transition.

¹ Preface to his *Aspects of Religious Belief and Practice in Babylonia and Assyria* (New York, 1911).

In the Study.

THE CHRISTIAN YEAR.

Fourth Sunday after Epiphany.

FAITH IN GOD.

'Have faith in God.'—Mk 11²².

BUT how? There are three directions in which we may go to find faith in God.

1. THE INTELLECTUAL.—We may speculate and reason and argue about God. But the intellectual way we shall find inadequate, because God, the ultimate fact of which we are in search, is not evolved at the end of a process of reasoning in mere 'quod erat demonstrandum' fashion. The intellectual faculties of reasoning and logic have, of course, their most important place, but they are only valid in co-operation with other faculties of observation and apprehension which the intellectual method, followed exclusively, does not call into play. You cannot argue a man into belief in God. You cannot arrive at God's character, even if you can prove His existence, merely by the sequence of logical demonstrations.

It always seems to me that all these subjects are beyond our faculties. Theism and atheism are to me both philosophically inconceivable; that is, I cannot conceive the world without a Creator, and I cannot of myself form any conception of a Creator of the world. *Faith* must come in in some shape, and it seems to me that there is often just as much faith of a kind in the unbeliever as in the believer. Neither can prove his case mathematically.¹

2. THE SCIENTIFIC.—The scientific we shall find inadequate, because by itself the study of nature cannot lead us to the knowledge of a God who answers the questions of the heart and satisfies its craving. Nature shows us law in every nook and cranny of the Universe, but it cannot reveal a God of personal love. To be strictly scientific in the accepted sense of the term is to be strictly agnostic. Science has its legitimate field and its legitimate methods, although, like the theologian at whom he so often girds, the scientist is not without his prejudices and his narrow dogmatism. He is to be respected when he speaks according to what he knows. His knowledge is at least something more learned by man about God. Unless we are to

fall into an ancient fallacy and exclude God from His universe, we must regard every fact of science as a fresh revelation of His creative activity and power. Nevertheless, scientific knowledge lies on a plane different from that on which the knowledge we seek is to be found.

The fact that radium emits heat without apparent diminution in bulk, or that there are magnetic streams radiating from the sun, and disturbing our magnetic needles at regular intervals, or even the biological fact of our descent from the anthropoid apes and all that this descent implies, cannot help a man to resist a present temptation, or to face death with Christian confidence and hope. Science by itself is, and must always remain, powerless to give us a God who will draw out the tendrils of the human heart towards Himself.²

3. THE PERSONAL.—We are bound to fall back on experience. Does the intellectual evidence, such as it is, for a controlling mind in the universe, does the practical evidence, such as it is, of coherence and purpose in Nature, unite with any evidence of personal experience which permits us to add the dynamic formula 'God is Love'? In both cases the answer of contemporary experience and of history is unquestionably *Yes*, it does. Then where is this revelation? In unnumbered human lives. Martyrs and saints, famous in story, plain men and women whose memory no illuminated *Acta Sanctorum* has rescued from oblivion, whose chronicles are the tales of mean streets, unite in an uninterrupted witness which flows forward, a broadening stream of testimony through the years and the centuries.

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¹ *The Life and Letters of Edward A. Freeman*, ii. 444.

² *John Wilhelm Rowntree: Essays and Addresses*.

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purpose of the eternal governing power of the universe.¹

Tennyson taught us to rely mainly for the support of our faith in the revelation God had given of Himself in man; especially in the *power to love*. Speaking of his own faith in God, he says:

I found Him not in world or sun,
Or eagle's wing, or insect's eye;
Nor through the questions men may try,
The petty cobwebs we have spun:

If e'er when faith had fallen asleep,
I heard a voice 'believe no more'
And heard an ever-breaking shore
That tumbled in the Godless deep;

A warmth within the breast would melt
The freezing reason's colder part,
And like a man in wrath, the heart
Stood up and answered 'I have felt.'

And Tennyson goes on to tell us that it was after he had found God in direct intercourse with his own spirit that he came to realize how through nature He was moulding mankind:

Then was I as a child that cries,
But crying knows his father near;

And what I am beheld again
WHAT IS, and no man understands;
And out of darkness came the hands
That reach through nature moulding men.

Fifth Sunday after Epiphany.

THE PEACE OF GOD.

'Let the peace of God rule in your hearts.'—Col 3¹⁵.

It is easy to talk of peace; it is easier to write about it. Is it easy to possess it, in the light of the perfectly common day, and of perfectly real trial? No, just as the call to surrender and to trust, seeing Him that is invisible, in this visible world of sin, is so far from easy to obey that no man can do it but by the Holy Ghost. But also yes, because the Holy Ghost is able to 'make all grace abound towards us,' that we may quite simply surrender, and quite simply trust. Yes, because He is able to glorify Jesus Christ to us, to present Him to us so that He is indeed a living, bright Reality to us. Peace is easy when the almighty Reason is full in our spiritual sight.

1. Our peace is *in Christ*. We remember how

¹ John Wilhelm Rowntrée: *Essays and Addresses*.

emphatically and loftily, as one of the very key-notes of His last discourses, our Lord has spoken to us, in them, of 'dwelling in Him' as the prerogative and the duty of every Christian. We are in Him as in an atmosphere. In Him our true lives are rooted as a tree in the soil. We are in Him as a branch in the vine, in Him as the members in a body, in Him as the residents in a house. We are in Him by simple faith, by the trust that rests all upon Him, by the love that finds all in Him, by the obedience that does all for Him. And it is only when we are 'in Christ' that we rest, and realize peace. All else brings distraction. Even delights trouble. The world may give excitement, the world may give vulgar and fleeting joys, the world may give stimulus to much that is good and true in us, but there is only one thing that gives peace, and that is that our hearts should dwell in the Fortress, and should ever be surrounded by Jesus Christ.

From the terrors of conscience, from the distractions of business, from the chill of failure, from the sting of oppression, men hear Him calling them, and—here is the marvel—they obey His call. Take the simplest of Christian hymns, and listen how multitudes in the centres of our sceptical civilization, of all ages, types, degrees of culture, modes of thinking, pour into them the intensest conviction, taking up and making their own the great words of St. Paul:

I heard the voice of Jesus say,
'Come unto Me, and rest:
Lay down, thou weary one, lay down
Thy head upon My breast.'
I came to Jesus as I was,
Weary and worn and sad:
I found in Him a resting-place,
And He has made me glad.

2. Great has been the effect of Christ's promise, 'Peace I leave with you, my peace I give unto you.' It has established the word 'Peace' in the heart of the Church as expressing the ideal character of Christian happiness and the rightful condition of believers. 'Grace and peace' become keynotes of the Apostolic teaching, and are for ever united in all prayer and benediction. Peace represents a restful, satisfying state, an essential condition for more exalted experiences, being itself of more solid value than them all. If it be asked in what it consists, we may perhaps rightly distinguish its constituent parts, as the peace of conscience, the peace of character, and the peace of trust.

(1) There is peace in a conscience relieved from

guilt, reconciled to God, and restored to its rightful supremacy.

(2) There is peace in a character brought into order and harmony, in which the disquieting power of worldly and carnal lusts, of pride, of selfishness, of evil tempers and unworthy feelings, has given place to the reign of nobler principles and purer affections.

(3) Finally, there is peace in that trust and confidence in God which casts all care upon Him, simply relies upon His promises, leaves all things in His hand, and is sure that He does all things well. If these be elements of peace, each one of them is the gift of Christ; for from Him they all proceed, and in Him are found.¹

Sixth Sunday after Epiphany.

THE WORKS OF THE DEVIL.

'For this purpose the Son of God was manifested, that he might destroy the works of the devil.'—1 Jn 3^a.

Christian men are to be kindly affectioned one towards another in brotherly love: in honour preferring one another—which is easier to say than to do. They are to refrain from rendering evil for evil, and to learn under provocation to be self-controlled. They are to be in charity with all men, and so far as it lies within their own power (for it takes two to make peace, as it takes two to make a quarrel) they are to live peaceably with all men. Wrath and clamour, lying and evil-speaking, back-biting and slandering, are all of the devil, devilish. Contrary to the Christian ideals of truthfulness, love, and humility are the works of the devil, which may be summed up under the three headings of lying, hatred, and pride.

I. LYING.—The devil is described in the New Testament as 'a liar and the father thereof.' A Christian is to be true and just in all his dealings, abhorring crookedness: for the essence of lying is not inexactitude in speech, but deceitfulness of intention. Christian veracity means honesty, straightforwardness, and sincerity in deed as well as in word. A writer of fiction is not a liar: to improve in the telling an anecdote or a story is not necessarily to deceive others in any culpable sense; and moralists have from time to time discussed the question whether there may not be circumstances in which to tell a verbal lie is even a moral

duty—e.g. in order to prevent a murderer or a madman from discovering the whereabouts of his intended victim. But casuistical problems of this kind do not very frequently arise, and in all ordinary circumstances strict literal veracity is the right course to pursue.

It follows that just as every lie is of the devil, so all truth, of whatever kind, is of God. The Lord is a God of Knowledge, and every form of intellectual timidity and obscurantism is contrary to godliness. There can never be any opposition between scientific and religious truth, since both equally proceed from God. The Christian Church is ideally a society of free-thinkers, that is, of men who freely think, and the genuine Christian tradition has always been to promote learning and freedom of inquiry. It is worth remembering that the oldest and most justly venerable of the Universities of Europe are without exception in their origin ecclesiastical foundations. If the love of truth and the spirit of freedom which inspired their inception have at particular epochs in their history been temporarily obscured, if there is much in the ecclesiasticism both of the past and of the present which is reactionary in tendency and spirit, at least there have never been lacking protesting voices, and the authentic spirit of the Gospel tells always upon the other side. 'Ye shall know the truth,' says a New Testament writer, 'and the truth shall make you free.'

2. HATRED.—In the second place, hatred is of the devil, and love is of Christ: the Christian is to love even his enemies. In a time of war, that is to say, whenever actual enemies exist, the natural man discovers in such an ideal only an immoral sentimentalism, and the doctrinaire pacifist occasionally uses language which gives colour to the charge. But Christianity has nothing in common with sentimentalism, and Christian love is no merely sentimental affection which ignores the reality of evil or explains away the wrongfulness of wrong. In order to love his enemies it is not necessary for a Christian to pretend that they are not really hostile, to make excuses for things that are inexcusable, or to be blind to the moral issues which may be at stake. It has rightly been pointed out that 'Love your enemies' means 'Want them to be your friends: want them to alter, so that friendship between you and them may become possible.' More generally what is meant is that the Christian man is by the grace of God

¹ T. D. Bernard, *The Central Teaching of Jesus Christ*.

to conquer the instinct of hatred and the spirit of revenge within his own heart, to be willing to serve others (his enemies included) at cost to himself in accordance with the will of GOD, to desire on behalf of all men (his enemies included) the realization of their true good. For wrongdoers chastisement may be the truest kindness. To allow a man, or a nation, to pursue an evil purpose unchecked would be no real act of love even towards the nation or the individual concerned. To offer opposition, if necessary by force, may in certain circumstances be a plain duty. That which we are to love, in those whose immediate aspect and character is both unlovely and unlovable, is not what they are, but what they are capable of becoming. We are to love that element in them which is capable of redemption, the true spiritual image of GOD in man, which can never be totally effaced. We are to remember that for them also the Son of GOD was crucified, that we also have need of forgiveness, and that GOD commendeth His own love towards us, in that, while we were yet sinners, in due time Christ died for the ungodly.¹

3. PRIDE.—The third great manifestation of the spirit and temper which is of the devil, devilish, is pride, which by Christian writers upon these subjects is commonly regarded as the deadliest of the so-called 'deadly sins,' on the ground that it logically involves the assertion of a false claim to be independent of GOD, and is therefore fatal in principle to the religious life. Pagan systems of morality distinguish between false pride, the foolish conceit of the man who claims for himself virtues and capacities which he does not in fact possess, and proper pride, the entirely just appreciation by a man of his own merits and accomplishments at either more nor less than their true value. The Christian ideal of humility is apt from this point of view to appear either slavish or insincere. The issue between Christian and pagan morals here depends upon the truth or falsehood of the Christian doctrine of GOD and of His relation to man. Once let a man take seriously the avowal that 'It is he that hath made us, and not we ourselves,' once let him grant the position that his life belongs to GOD and not to himself, and concur in the judgment of spiritual experience that whatever is good in him is the result not of his own efforts in independence of his Maker, but of the Divine spirit operative within him, and it becomes obvious

that 'boasting'—as St. Paul expresses it—'is excluded.'¹

Septuagesima.

FOURSQUARE.

'And the city lieth foursquare.'—Rev 21¹⁶.

A city that lieth foursquare is surely somewhat heavy and its space cramped. There is not enough of the out-of-doors about it. High walls and measured spaces do not seem consonant with freedom. Even our physical life rebels against anything suggesting confinement. A sky above us any lower than the blue dome which is our generous covering would be unbearable. A few days of fog and cloud teach us that. It is essential that we should always have the consciousness that boundlessness stretches upward, above and beyond anything that limits or confines. There can be no lid on either the world or heaven.

If there is a touch of timelessness in man, there is also a touch of spacelessness. Consequently, when we try to get vision of the consummation of God's purposes, there must be eternity and infinity to satisfy us. It is only those who have become so engrossed in short views of life as, for the time being, to be blind to anything else, who do not find the need of some sense of God's mighty purpose as a daily support. Even with them there is that undercurrent of immortality which lends its aid when they are least conscious of it. The man who has the most tedious job can do it with zest if he is able to realize that it is an important part of a great scheme. On the other hand, those who are given large responsibilities can rise no higher than a mechanical fulfilment of them unless the inspiring force comes from an out-of-door conception of life.

But the City that lieth foursquare is not cramped or confined. The symbol is the opposite of exclusiveness or restriction. It is completeness and symmetry.

1. The City that lieth foursquare is the home of an ordered society, big enough for redeemed mankind, for it is complete and whole with the completeness and holiness of God. The kingdom of God is the measure of the City. This kingdom is so humble and lowly that it can be and is within us. It is so comprehensive that it can contain mankind, and yet there is room. The capacity for

¹ A. E. J. Rawlinson, *Religious Reality*.

sight is so great in one human soul that we can hold within ourselves the world that holds us. Perhaps this very fact is a testimony to the greatness of the kingdom of God—certainly it bears witness to the fitness of that kingdom for us.

One of the just demands that the human heart urges is that the ultimate abode of men should be thoroughly human. By that I mean that every feature of the life shall respond to the expectation of every feature of our nature in its highest development. So the social aspect of Heaven is symbolized by the great multitude which no man could number. Men move up thither, with, as it would seem and as we would expect, the acuteness of self-consciousness worn down by a corporate consciousness which transcends our experience because of its vastness and its unity. The self-giving element rushes through the whole, vertically and horizontally, in full and pure stream. Racial and national characteristics and achievement are seen there, and lend special value to the whole. In other words, there is there all that which on earth we are trying to bring about in national life and in our scheme for a league of nations forming a commonwealth of mankind. Magnitude and order, according to Aristotle, make beauty. So that in Heaven there will be the satisfaction, according to the philosopher's definition, of a beauty which we yearn for, but which is out of reach because of the smallness of earth's population at any one time, even supposing we were able to secure order among those who were here.¹

2. The City that lieth foursquare is a great social reality. Its white company is composed of all mankind, since the first man, who have set their course thither and made it their deliberate and reiterated choice. In them history suddenly springs full-fledged into present life. It is no longer a tortuous procession winding through the vale of time, but a compact society, unified by a common motive, enjoying a fellowship of limitless extent and unmeasured richness. The commonwealth of mankind is a fact that is the most towering of all realities after God Himself. Not a passing pageant like the nations of earth, it is permanent, for the city hath foundations builded of God. God has not stumbled in His purpose. The eccentricities and limitations of time have not blocked Him in His onward march with His children folded to His breast. They are all there in the unnumbered throng. Not one of them is lost or misplaced.

The wonderful thing is that this marvellous society is man's handiwork in close co-operation with God's. We are building it to-day as the men of yesterday built, each our share and portion.

¹ C. H. Brent, *The Mount of Vision*.

For an ye heard a music, like enow
They are building still, seeing the city is built
To music, therefore never built at all,
And therefore built for ever.

3. The society in the City is both of heaven and of earth. For the link that binds earth to heaven is organic, vital, and intimate. The 'here' is the 'there' in the process of becoming. All that vast multitude which composes the majority of the race from the beginning has been able to reach the goal only by the way we are now treading. When they went to the City that lieth foursquare they did not lose any of the fragrance in which life on earth is rich, but carried it with them. The tie that binds us together is the tie of a common love lived out with a common purpose, which purpose still animates both those who are there and those who are here. There memories of the past are quickened rather than dimmed by timelessness, for all their 'then' is in their 'now.' What direct efforts they are making for our edification and encouragement, to what extent an individual hand there touches a life here, does not appear. But the self-giving of the whole rushes earthward through generous arteries, and gives us nourishment and cheer. We are compassed about with a great cloud of witnesses—not idle observers but sympathetic brethren.

There is a query to-day as to whether, except in mystical fashion, there can be inter-communion between ourselves and our friends yonder. Love chafes under the discipline of silence, and seeks to break its bars. Psychic phenomena are being called in to lend their aid and to produce voices of comfort. They are studied and employed in the name of science, and must be scientifically judged. They can be said to emanate from the spirit world only by ignoring the more probable hypothesis that they are the self-induced utterance of our own desires, stored memories, and thought transference evoked from that subconscious life which is an established fact of science. Until they are excluded from all possibility of finding their explanation in this or any other cause, it is an unwarranted conclusion to attribute them to disembodied spirits. As phenomena opening up a new sphere for psychological study they are interesting. As means of communicating with the world of spirits they are doubtful, perilous, and unprofitable.²

Sexagesima.

THE WEAPONS OF OUR WARFARE.

'I will put enmity between thee and the woman, and between thy seed and her seed.'—Gn 3¹⁵.

In every sincere and earnest life, there comes a time in which a man finds out his sin, finds that

² C. H. Brent, *The Mount of Vision*.

the problem of his life is complicated with the fact of moral evil. Innocence is gone, and lies behind him for ever. He has sinned. He is a sinner. What is to come of it? Oh, what a hush and a suspense falls on a life at that discovery! The momentary act of sin has evidently started long trains of consequences, so very much longer than the sinner knew. He listens for the remote reverberations of his wickedness; and to him there comes finally the same word of God: "I will put enmity between you and your sin. It shall bruise your heel; but you shall bruise its head." This is the prospect that opens before the man waiting to know what will become of him now that he has sinned—perpetual conflict with his sin, cruel wounds and pain and hindrance inflicted by his sin on him, and ultimate triumph over his sin by the grace of God, if he will have it.

1. The battle with sin is both without and within. First it is *without*—with the sins of the world around us. Here we must guard against thinking of sin as a mistake, or as an inconvenience. If we do we shall stand in great danger, first, of compromising with it, and second, of using low and even sinful methods of opposing it. But if we think of sin as a frightful wrong in itself, a blot and curse in the universe of God, we shall grow at once absolutely intolerant of it, and at the same time watchfully anxious about the nature of the weapons which we shall use to fight it with. How often has even the Christian Church fought sin with sin! How often has the selfishness which looked to an eternal luxury and privilege in heaven, been arrayed against the selfishness which was hungry for meat, or thirsty for drink, here upon the earth! How often has insincere profession been offered as the medicine for doubt! How many men have been transformed from cold indifference to hot partisanship, and thereby seemed to have been made religious! How many revivals have been sensational and superficial and demoralizing! Only when we see sin as God sees it, only then can we be sure of using no weapons that are not divine for its removal. Only when pity for it joins with horror at it in our hearts, as they join in the heart of God, each keeping the other strong and sure, only then can we go out to meet it with a perfect determination, bound never to lay down our arms so long as there is any sin left in the world; and at the same time, with an absolute conviction that no impatience to rid the world of

sin must tempt us for a moment to use any means for its destruction which are not pure and just; an absolute conviction that it is better that sin should be left master of the field, than that it should be fought with sin.

How full of faith the man must be who sees a giant evil stalking through the land, ruining human lives by the million, and knows how by some act or policy which is not true and sound and pure he might arrest that evil, and save precious lives, and yet withholds his hand and says, "I cannot." The time comes when, without a hesitation or misgiving, the soldier of God sees that he may strike, and may call every good power to witness that he does right in striking. Then men who called him coward because he would not strike at the wrong time, stand by in amazement as they see him harvesting the field with every great sweep of his unhesitating arm. For now he is a true Sir Galahad.

His strength is as the strength of ten
Because his heart is pure.

The general holds his army till the right moment for launching them upon the foe. It is heroism to stand still and wait under fire as truly as it is heroism by and by to rush upon the guns of the enemy. It is disobedience and weakness to be self-willed and fight wrongly, as truly as it is to run away and refuse to fight at all.

It was the fairy of the place,
Moving within a little light,
Who touched with dim and shadowy grace
The conflict at its fever height.

It seemed to whisper "Quietness,"
Then quietly itself was gone:
Yet echoes of its mute caress
Were with me as the years went on.

It was the warrior within
Who called "Awake, prepare for fight:
Yet lose not memory in the din:
Make of thy gentleness thy might:

"Make of thy silence words to shake
The long-enthroned kings of earth:
Make of thy will the force to break
Their towers of wantonness and mirth."

It was the wise all-seeing soul
Who counselled neither war nor peace:
'Only be thou thyself that goal
In which the wars of time shall cease.'¹

2. But the battle with sin is also within. If the battle with the sins of the world is hard, that is a harder battle which goes on in a man's own soul, his battle with his own sins. To know first of all and deepest of all, that that battle which goes on within us is God's battle is of supreme importance.

¹ A. E., *Collected Poems*, 46.

What are your sins? What is your selfishness, your untruthfulness, your cruelty? Is it something which hurts and hinders you? Indeed it is. But beyond that it is something which usurps a kingdom which belongs to God. It is His enemy. And every movement of your conscience, every sense of usurpation and of incongruity, is not merely the revolt of your own outraged soul. It is also the claim of the true King upon his Kingdom. It is the sound of the monarch's trumpet summoning the rebellious castle to surrender. Believe this, and what a dignity enters into the moral struggle of our life. It is no mere restless fermentation, the disturbed nature out of harmony with itself. It is God, with the great moral gravitation of universal righteousness, dragging this stray and wayward atom back into Himself.

But if the battle be God's battle, then it must be fought only with God's weapons. That must follow in our struggles with our sins as well as in our struggles with the world. You want to get rid of your selfishness. You must not kill it with the sword of another selfishness, which thenceforth shall rule in its place. Have we not all known men who in their youth were profligate and reckless? They flung the gold of health, and purity, and good esteem into the mire of licentiousness. By and by they saw how foolish and how fatal all that was. They were killing themselves with this which they called life. Then they reformed. They took care of their health. They nursed their reputation. They grew even to be very patterns of propriety. The town has no such censors of wickedness to-day as they are. They are as uncharitable as they once were unscrupulous. And they are just as selfish to-day as they were twenty years ago when they were living in the furious indulgence of their appetites. They have killed one selfishness with the sword of another selfishness. It is the old story of the Book of Kings. Sennacherib king of Assyria is slain by his sons, as he is worshipping in the house of Nisroch his god. And Esarhaddon his son reigns in his stead. And so the Assyrian despotism goes on still!

There is something better than that. It is possible to bring down to the earth the perfect standards of the heavens, to stop thinking about safety and comfort and salvation altogether, and to be splendidly inspired with the consciousness that we are soldiers under God; to think of our own sins not as the things which are going to condemn

us to eternal torture, but as the enemies of Him, the hindrances that stand in the way of His victorious designs; to see their badness not in their consequences, but in their nature, not in their quantity but in their quality; and so to bring to bear upon the very least of them the intense hatred and intolerance which the very nature of sin must always excite in him who has attained a true passion for holiness.¹

He passed in the light of the sun,
In the path that the many tread,
And his work, like theirs, was done
For the sake of his daily bread;
But he carried a sword, and, one by one,
Out there in the common light of the sun,
The sins of his life fell dead.

His feet never found the way
That leads to the porch of fame,
But he strove to live each day
With a conscience void of blame;
And he carried a cross whose shadow lay
Over every step of his lowly way,
And he treasured its splendid shame.

So life was a long, hard fight—
For the wrong was ever there,
And the cross ne'er out of sight,
The cross of a grey world's care;
But right through the day to the failing light
He carried the cross and fought the fight,
Great-hearted to do and bear.

Night fell—and the sword was sheathed,
And the cross of life laid down,
And into his ear was breathed
A whisper of fair renown;
And the nameless victor was glory-wreathed,
For the Voice that said, 'Let thy sword be sheathed,'
Said also, 'And take thy crown.'²

Virginibus Puerisque.

I.

FEBRUARY.

Doxologies.

'The Lord is good.'—Nahum 1⁷.

Away in Africa boys and girls have occasionally to take long cart journeys. After two or three hours the horses need a rest and a feed. We are told that on all the main roads there are suitable places marked off for what are called *outs pans* or unyoking places. The tired beasts know well

¹ P. Brooks, *Twenty Sermons*.

² P. C. Ainsworth, *Poems and Sonnets*.

When one of these comes in sight. They love being taken out of their harness and loosed from the cart. Don't you see them enjoying the roll on the ground, the long deep drink, and the bundles of good forage? If they could speak, I can imagine one of them saying something like, 'This is real good. If ever there was a lucky beast, I'm one. I've a good master who gives me the best of everything. Going over that bit of road was nothing. Hurrah!' In their own way they sing a doxology.

1. Life is really a journey. And most of you have already discovered that certain bits of the road may seem very long and tiresome. I wonder if you have ever given the outspans a thought. Springtime is one of them. On a bright morning in February, all creation seems to be raising its voice in thankfulness. The flowers are not awake yet, but it is as if on every side there were joyous cries of 'We are coming! We are coming!' The buds on the currant bushes are ready to burst, the bulbs are letting us know that they have been alive all through the winter. If our hearing were only a little more acute we should, by listening, be able to hear them getting ready to hoist their flag of welcome to spring. And the thrushes sing, oh, so beautifully. You have stopped to listen to a thrush singing many a time. Haven't you? It makes you want to shout. You feel glad and you cannot do anything but make a noise. There are many beautiful sounds in the world that none of us can imitate.

2. And it is right that you should shout if you feel like it. A boy's whoop of joy may be a real doxology. The brave young airman, Captain Ball, used to speak of the irresistible impulse to sing when above the clouds, and a flying comrade wrote:

... In joy that on these flashing wings
I cleave the skies—O! let them fret—
Now know I why the skylark sings
Untrammelled in the boundless air—
For mine it is bliss to share.

And listen to what Wordsworth says:

All the earth is gay;
Land and sea
Give themselves up to jollity,
And with the heart of May
Doth every beast keep holiday;—
Thou Child of Joy,

Shout round me, let me hear thy shouts,
thou happy Shepherd-boy!

Oh evil day! if I were sullen
While Earth herself is adorning,

3. Some very good elderly people, however, don't feel inclined to sing their doxology in spring. They rather sing it when they think of their friends. Tennyson, in talking to a friend said, 'I believe in God, not from what I see in Nature, but from what I find in man.' And he added, 'In Nature I see the Maker; I believe in His goodness from what I find in my own breast.' He loved God, for in one of his short poems he spoke of Him as:

'My Father, and my Brother, and my God!'

Don't you think it wonderful that people have sung doxologies even when they were dying? The other day I read of a very good man saying to his brother just before he passed away, 'Kiss me, Richard, God is good.'

4. But you are in the spring of life, and on this February morning all creation is praising God. You can join in the praise. We do not want you to shout on the way home from church, but I shall read you a little bit of a prayer. You know that some prayers begin with thanking God. This one does, and it is only the doxology part that I give you. Try to remember it, especially the last little bit:

God who created me
Nimble and light of limb,
In three elements free,
To run, to ride, to swim:
Not when the sense is dim,
But now from the heart of joy,
I would remember Him:
Take the thanks of a boy.

I shall repeat the last three lines very slowly:

But now from the heart of joy,
I would remember Him:
Take the thanks of a boy.

When you go out into the air, think of them. To-morrow repeat them again, and the next day too, for these wise elderly people of whom I told you had God's goodness for the burden of their song. The prophet Nahum was very Jewish, and expressed most things differently from what we should do. But the four words of the little doxology are in our language—in your language, *The Lord is good.*

Measuring Lines.

'A man with a measuring line.'—Zech. 2¹.

The other day when I was walking along a country road I saw two men carrying what looked

like a huge tape measure. They laid it down on the ground, stretched it tight, and then the man who was in front made a little jotting in a notebook.

I daresay you have often seen men doing the same thing, and you know that they are road surveyors whose business it is to measure the roads and see that they are kept in good order. Now measuring lines are very important things, we couldn't very well get along without them. So to-day I want to talk to you about these lines—how and when to use them.

There are three different kinds of things we try to measure.

1. First of all, there are *the things we can measure*. And these are usually the things we *ought* to measure. We can measure money, and we ought to do that from time to time to make sure that we are not spending more than we have, to make sure also that we are not spending too much on ourselves and giving too little away. We can measure our food, and mother knows what that means when sugar is rationed and she has to count every spoonful that goes into your tea. We can measure our time. If we are going in for an examination and have just an hour and a half to answer the paper, we can set aside so much time for each question. These are all things that we can measure and that it is wise to measure.

2. But, secondly, there are *the things it is difficult to measure*, and they are the things that we often measure wrong. Because, you see, we are so apt to measure people and things by what they look like instead of by what they are. Perhaps you will understand better if I tell you a story which I heard lately.

In a certain country district there lived a lonely farmer whom everybody thought very mean. He would give away nothing he could keep. When he was asked for a contribution for any charitable object he either gave nothing at all or a very shabby subscription. His clothes were worn and threadbare. He starved himself and he even starved his land. So by and by his acquaintances left him alone, and he lived his solitary life, year in, year out, with no one to care very much what happened to him.

Then one day his story leaked out. The farmer had once had a very dear friend who had done him a great wrong. They had drifted apart and the friend had married. After some years the friend died, and it came to the ears of the farmer

that he had died very poor. He had died very poor and had left a family of young children penniless and orphaned, for the mother had died previously. So, for the sake of the old friendship, the farmer took upon himself the bringing up of these children. He fed them, he clothed them, he educated them, until they were ready to go out into the world and earn their own living. But to do this he had to pinch and starve himself, for he was not a rich man. And when his acquaintances heard the story they were thoroughly ashamed, for the man they had counted mean was the most generous in the whole district.

So, boys and girls, be very, very careful with your measuring line when you apply it to other people. Try to get beyond the mere surface. Don't jump to the conclusion that people are mean because they have few pennies to give away. Don't imagine that people are ill-natured because they have spoken a sharp word to you. Perhaps they have some big worry to try their temper that you know nothing about. Don't conclude that people are tiresome when perhaps they are just tired. And remember, too, that it isn't always those who speak the biggest that do the most; it isn't always those who smile the sweetest that are the most sincere; it isn't always those who wear the finest clothes that have the noblest hearts.

I read a sort of fable the other day. It told how an angel was sent down to a certain village with a measuring rod. His business was to measure the people in the village and to crown as king or queen the one who came up to the required standard. He measured the minister, the schoolmaster, the squire, and many other well-known people, but they all failed to reach the standard. Then at last he picked out of the crowd a poor, shabby little woman. Nobody had ever thought very much about her, but they knew that she was always trying to do kind things and to help those who were in trouble. She alone of all that village reached the required measure, and there, before them all, the angel crowned her queen.

3. But lastly there are some things we *can't* measure, and these are usually the best things of all. Did you ever try to measure happiness? Did you ever try to measure your mother's love? Did you ever try to measure God's love? Ah, some people have tried to do that. They have measured God's love by the measure of their own miserable little hearts, and they have made it less than the love

men. But God's love is immeasurable. It is deeper than the ocean, and wider than the universe, and higher than the heavens. It is underneath, and round about us, and over us. It is so big and wide and tender that we can only begin to realize the least bit of what it is like.

Boys and girls, have you begun to realize what God's love is? Have you ever begun to think about it? Have you let a little bit of it into your hearts and into your lives? If you haven't done yet, don't wait any longer. Do it now.

The Amethyst.

'The twelfth, amethyst.'—Rev. 21²⁰.

Our precious stone for February is the last in the third great list mentioned in the Bible, it is the twelfth foundation-stone of the New Jerusalem—the amethyst. It is also the ninth stone of the high priest's breastplate. It is the birth-stone for February, so the boys and girls whose birthday is in February can listen hard.

There is one remarkable thing about the amethyst. All the other stones mentioned in the Bible have been argued about by scholars, and articles have been written saying that the Hebrew word used for the stone did not mean that stone or another. But nobody has ever had any doubt about the amethyst. All are agreed that the amethyst is just the amethyst—true to its name from the very beginning.

I need not describe an amethyst to you. You know it just as well as I do. Indeed, very possibly some of the girls present have an amethyst brooch or an amethyst pendant, for an amethyst is a stone often worn by young people. There are a great many amethysts in the world, and they are not so costly as some of the other precious stones. That is why we often see them. But though the amethyst may be inexpensive, it is none the less lovely, and it has always been prized for its exquisite colour. It was used as a gem by the ancient Egyptians, and our own forefathers knew it also, for amethyst beads have been found in old Anglo-Saxon graves in England.

The stone is a form of crystal, and it is found in Russia, India, Ceylon, and South America. It is also found in this country, but the home specimens are not so valuable as those from abroad.

The Hebrew word for amethyst meant 'dreams,' for it was supposed that the amethyst brought to

its owner sleep. The Greek word is the word we use. It means 'not intoxicated,' because the Greeks believed that the amethyst prevented drunkenness. They even thought that if wine were drunk out of an amethyst cup it could not harm the drinker. The amethyst, you see, was the symbol for sobriety. To the Eastern it was also the symbol for firm friendship.

Now what has the amethyst to say to us? The onyx said, 'Choose the best Engraver.' I think the amethyst says, 'Be loyal.'

1. It is the symbol of sobriety, and as such it says, *Be loyal to yourself*. What does being loyal to ourselves mean? It just means doing nothing unworthy of the self that God gave us. It means not hurting our body with over-eating or over-drinking or over-working or over-amusing. It means not abusing God's gift in any way. It means not condescending to soil our soul with low ideas, or unclean words, or mean actions. In a word it means being true to the best that is in us.

2. The amethyst is the symbol of friendship. As such it says, *Be loyal to others*. The first necessity of friendship is loyalty. If you are not loyal you are no friend. You are an enemy. Those who run down their friends behind their back are beneath contempt. Nobody wants their society—we can't call it their *friendship*. A friend is one who is loyal through thick and thin, who sticks to you and believes in you whatever others may say.

A little boy was once asked to describe a friend, and he gave the best description I know. He said, 'A friend is a chap what sticks to you even after he has found you out.' That is the kind of friend to have, and the kind of friend to be.

3. The amethyst is purple—the royal colour—and it is known as the 'soldier's stone.' As such it says, *Be loyal to your king*. If we wear the king's colours we must be his man, his at all costs. We must be loyal not only in name. We must be ready to prove our loyalty.

When the French were invading Russia at the beginning of last century they arrived at a small village. All the inhabitants had fled save one peasant—a woodman, judging from the axe in his belt. The officer in command of the French troops ordered the man to be shot. The soldiers raised their muskets and prepared to fire, but the peasant coolly looked down the barrels of the guns and never flinched. The officer was so struck

with the man's courage that he commanded the firing party to lower their muskets, and spare the prisoner's life. 'But,' said he, 'we shall put a mark upon him.' They made a branding-iron red-hot and placed it on the peasant's hand. When they removed it something was left there. 'What is that?' asked the woodman. 'That,' said the officer, 'is an N. for Napoleon. You belong to him now.' The man turned, placed the branded hand on a solid place, took his axe from his belt, and with one stroke severed the hand from his arm. 'There now!' cried he, 'there is not one bit of me that does not belong to the Czar.' That man was truly loyal. He preferred to lose his hand rather than be branded a traitor to his country. He was willing to give his hand for his king.

How much are we willing to give for our country? And how deep does our loyalty go? We are ready to climb the lamp-post or scale the wall to see the procession, and we shout ourselves hoarser than most, and sing 'God save the King' till we feel thrills like little trickles of cold water running down our back. But that kind of loyalty is only skin-deep. The loyalty that is ready to sacrifice everything if need be is the true loyalty.

4. But the amethyst has one more message for us. It says, *Be loyal to your Heavenly King*. Boys and girls, that kind of loyalty sometime costs more than loyalty to your earthly king. You will find when you grow up and go out into the world that it will often be very very difficult not to be disloyal. When your companions taunt you about your religion, when they laugh you to scorn and call you coward because you will not join them in some scheme which you know to be wrong, then is the time to set your teeth and say to yourself, 'No matter what happens I will be loyal, I will, I will, I will.' And *you will*. There is no doubt about it.

There is a beautiful fairy which I came across the other day. It tells what becomes of the gold of the corn and the purple of the heather when the summer is over, and the grain is garnered, and the bloom of the heather faded. The gold and the purple are not lost although we see them no more. The angels have taken them to build the golden streets and the amethyst walls, of the City of God. And one day, if we are loyal to the King of Heaven, we shall find again in His Heavenly City the gold and the purple which we loved and lost on earth.

Faith and Facts.

BY EDWARD GRUBB, M.A., CROYDON.

IF Faith is correctly described as 'the proving of things not seen'—or the response of our whole inner man to God—what is its relation to belief in the truth of the Gospel story? Can our interpretation of the records of what is alleged to have happened centuries ago affect our lives here and now? Have any facts in history a real significance for Faith? Clearly the Christian religion is vitally related to what are held to be the historical facts of the personality, death, and resurrection of Jesus. This involves it in a special difficulty, which was ably stated many years ago by the late Professor T. H. Green, who had been led, by the New Testament criticism of Strauss and others, to a negative conclusion in regard to some at least of these 'facts.' He wrote:

'The faith which is supposed to be demanded of us as Christians involves two elements which, to say the least, are wholly different: on the one

side, a certain intellectual assent which, if the propositions assented to concerned any other events than those purporting to convey a Divine revelation, we should say could make no difference to the heart or spirit or character—call it what we will—which is alone of absolute value in a man; on the other side, a certain attitude or disposition which belongs distinctively to the "inner man," and gives us our worth as moral or spiritual beings. The deepening of the conception of Faith in the Lutheran theology only brings this discrepancy into clearer relief. The more strongly we insist that Faith is a personal and conscious relation of the man to God, forming the principle of a new life, not perhaps observable by others, but which the man's own conscience recognizes, the more awkward becomes its dependence on events believed to have happened in the past. The evidence for their having happened may be

exceedingly cogent, but at any rate the appreciation of it depends on processes of reasoning which it would be a moral paradox to deny that a man may perform correctly without being the better, or incorrectly without being the worse. . . . It is not on any estimate of evidence, correct or incorrect, that our true holiness can depend. Neither if we believe certain documents to be genuine and authentic can we be the better, nor, if we believe not, the worse. There is thus an inner contradiction in that conception of Faith which makes it a state of mind involving peace with God and love towards all men, and at the same time makes its object that historical work of Christ, of which our knowledge depends on evidence of uncertain origin and value.¹

There is in these words a very salutary reminder, especially to those of us who are addicted to religious controversy, that we have no right to question the moral integrity of persons who reach a different conclusion from ourselves on matters of history. Moreover, it must be freely admitted that there is a radical difference between the temper of mind which Faith demands and that which is required for the decision of historical questions. The scientific student of history should be cold and critical, examining his authorities carefully, taking nothing for granted that is not proved, determined to go no further than the evidence warrants: *scepticism*, in its true meaning of relentless inquiry, is his true qualification. The religious spirit, on the other hand, is one of whole-hearted and unquestioning *receptiveness*, in which we 'let ourselves go' in the warmth of adoration, and long to believe everything. Which of these mental attitudes should be ours when we face the historical statements in the Gospels; or, if we have to combine them, how can this be done?

A full answer is beyond my powers; but I have found help in distinguishing between historical statements concerning a *bare event* and those that involve the interpretation of a character. When we are confronted with the story of an event alone—let us say, of the Virgin Birth of Jesus—it is right, I believe, to practise the cautious scientific method to the best of our ability; and if, when we have examined the evidence thoroughly, it seems to us inconclusive, to have the courage and humility to suspend our judgment.

¹ Sermon on 'Faith,' in Green's *Works*, vol. iii. pp. 59, 260.

When, however, the event is one that involves the interpretation of a character or person, another factor comes into play in influencing our decision, involving what we can only call an 'inward light.' There are events in all our lives in which belief or disbelief may make an enormous difference to us morally. Suppose a 'prodigal son' in disgrace in a far country receives a letter purporting to be from his father, who assures him that if he will come home he will be lovingly received and given a new start. It may make all the difference in the world to him whether he accepts the invitation and acts upon it, or questions whether he is not being hoaxed or played with, and refuses to return. What he decides to do will largely depend on his perception of his father's character: 'Is this the sort of letter he would write, and can I trust him?'

Whenever the appreciation of a person's character is involved, we have to exercise a power of 'intuition' which is quite different from the critical examination of evidence, *and which is equally needed if we are to get at the real facts.* The more abundant our love and devotion, if the character is a worthy one, the deeper and more intimate will be our knowledge of it. It is true that our inward perception is conditioned by evidence: if, for example, we are to appreciate the character of Jesus, we must be convinced that there is some valid evidence on the matter, and this may involve its critical examination. But, when once we are convinced that we are in touch with reality, our insight into the character goes behind the evidence we have to criticize, and becomes indeed a touchstone by which we may be helped in judging it. The sense that the character is too great and noble to have been invented may be an important factor in convincing us that the record is true. Take a simple illustration to show how insight into character may assist us in weighing the worth of evidence: let us suppose we have a dear and honoured friend, and that some one comes along with evidence purporting to show that he has forged a cheque. We may be perfectly right in saying, 'I don't care what evidence you think you have; *I know the man*, and I am perfectly sure he is incapable of such an act.' Here we must admit there is room for the possibility of mistake—our inward light or intuition is not absolutely infallible. But, the more fully our mind has become one with his, the more we have

an inward perception of his character, on which new evidence may throw fresh light, but which it cannot fundamentally alter.

This is true, even of characters in history, and above all of that of Jesus. We may gain a knowledge of Him which, though it begins in history and is conditioned by historical evidence, goes behind this into the region of first-hand experience, so that we may truthfully say that we know Him as well as, or better than, our nearest friend. Christian experience has testified to this all down the ages, and we may add our testimony to that of others. 'We must not talk about having faith in facts, but we may have faith in a person: that, indeed, is what Christian faith essentially is—the response of our whole being to the Person whom we recognize as perfectly true and beautiful and good.'¹

This assurance of the perfection of the character of Jesus I believe to be a vital element in Christian faith. We may have to reach it gradually, but it will not be gained by the critical examination of facts alone, though some of us must, in loyalty to truth, give this its due place. We are not to stifle our reasoning powers by a blind assent to the infallibility of a record of past events, or of its traditional interpretation. It is only by the loyal and disciplined use of such powers of reason, by those who have the requisite knowledge and ability, that the reality and true meaning of the facts can be assured *for all*; it is fatal to warn us that they must be accepted as facts but will not bear examination. But intellectual processes alone will not give us the insight we require; our reason needs to be enlightened by something above itself. If our criticism is to sift and weigh the facts rightly, it must be enlightened by some degree of personal religious experience; for a person who has no perception of the spiritual value of events is not in a position to judge truly of their nature. It is by *living with Christ*, and following Him in the path of obedience, that we really learn to know Him.

Many attempts have been made to show that the records as we have them do not support our intuition of the perfect holiness of Jesus. As Dr. Forrest has shown, these attempts 'largely rest on an abstract treatment of certain elements in the case, and a misapprehension of the spiritual

issues involved. Any slight difficulty that remains springs from our ignorance, in part, of the precise circumstances which determined Jesus' action. But the real and final answer is that He stood self-vindicated; that the memory of these incidents brought Him no tremor of regret in later hours. . . . If He followed unperturbed a course which at all perplexes us, it was because His clearer vision perceived facts which lie behind our range.'²

There is, for instance, a very real difficulty in His stern denunciation of the Scribes and Pharisees, especially as related in Mt 23. (Mark gives it in three verses only, Mk 12³⁸⁻⁴⁰.) If any one puts this down to personal resentment because they would not recognize His Messianic claims (a plausible inference, perhaps, from a superficial reading of some passages in the Fourth Gospel), we should, I believe, be quite within our right in replying, 'It was not that, for I know the Man, and I can see that He was too personally humble to resent a mere affront to His dignity.' That would be the report of our 'inward light,' but it is borne out by all the rest of the record. For instance, His sternest rebuke (Mk 3²²⁻³⁰) was administered to those who, when they could not deny His works of healing, deliberately attributed to an evil spirit that which their consciences must have told them was good. What He denounced was not a personal insult, but sinning against the light of God in the soul.

Take, again, the allegation by Mr. Roberts, of Bradford, that 'His teaching on divorce recognizes the husband's right to accuse, condemn, and dismiss the wife, while the wife, having no such rights as against her husband, or even over her own children, is left the helpless victim of the husband's caprice.'³ I should myself be disposed to dismiss this as shallow and misleading exegesis; but, if it were really the meaning of the passage as it stands, we should have to set against it the whole impression made on our minds by Jesus' treatment of women as we have it in the Gospels; and I at least should conclude, in the light of this, that the evangelists had incorrectly understood and reported Him.

These examples may serve to show that we can and must meet special difficulties by bringing to bear upon them our total impression of the

² *The Christ of History and of Experience*, pp. 31, 32.

³ Article 'Jesus or Christ?' in the *Hibbert Journal*, Jan. 1909, p. 363.

¹ From *The Historic and the Inward Christ* (by the present writer), p. 81.

character of Jesus; we need the enlightenment of His Spirit to read even the record rightly. But this brings us back to the point at which we started. If we have the enlightenment of the Spirit in our lives—if it brings us into a true religious experience, into a growing apprehension of the character of God and of right principles of life—does the record matter after all? Can we not leave alone as unimportant the question whether certain things ever happened, whether Jesus ever lived the perfect life? Why not walk by faith alone, like T. H. Green? If Christ taught of God, and made us understand that the way to know God and eternal life is to deny ourselves, taking up the cross in obedience and dedication; and if we have proved this in our own lives; is not this eternally true and valid, whether or not He lived it out completely Himself? And, more than that, might not the Spirit of God have taught it to men even if Jesus never lived at all? Would not the great principle of 'dying to live' be just as eternally true if His life and death and resurrection were simply a story, in which those who had learnt this lesson dramatized it in the imaginary career of a fictitious person?

Now, while we must never set limits to what the Spirit of God might and could teach men, apart from any manifestation in an actual human life, this is not the way in which (as a matter of fact) men have learnt the greatest moral lessons. First that which is natural, then that which is spiritual. It seems to have been the Divine method, all through history, to reveal truth to men not in words but in personal lives. It is not ideas, however true, that mainly mould our characters and form our ideals, but personality and personal influence. Unless the ideas of Christianity had first been suggested by an actual life, unless they had first been lived, would they ever have had power to sway the lives of men?

We need something more than ideas and principles—even if it be ideas of the character of God—if we are to be assured. There is such a thing as self-suggestion, self-deception. Can the whole burden of our spiritual life, with its warfare against doubt and depression, its unequal struggle against the evil of the world, be carried on the

shoulders of our ideas, which after all may conceivably be the product of our subjective impressions and emotions?

Most of us will answer, No: unless the ideas are embodied in a fact, in a real personality, they are not strong enough to bear the burden. There are rival ethics in the world, of vast influence over multitudes of minds—like Nietzsche's, for whom 'dying to live' is the abominable thing that must be rooted out at all costs. Unless Christianity is something more than a system of ideas, it is doubtful whether it will stand the strain of the conflict that is upon us.

Christian faith is essentially faith in a God who has revealed His character in an *act*: who has entered into this finite phenomenal world of ours in a real human life, lived under our limitations and conditions but conquering and transforming them; who has not simply taught us of Himself in words and ideas, but has manifested His character in a personal sinless life, a life of perfect sonship.

If that Personality is a fact, and if we are able to receive it and appropriate it—intellectually, by finding out who and what Jesus is, and morally, by submitting our will to His—then our faith rests on something *objective*, something real, which is not the creation of our own subjective impressions. His life becomes to us a real revelation, far beyond anything our own powers could have discovered, of the nature of God Himself. His birth into our world is the proof that God has that in Him which is akin to our nature, and which can adequately express itself in a human life; His works of loving service show us that in Jesus it is *God* who is seeking, serving, and saving men; His death on the Cross proves that there are no depths of humiliation to which the Divine love will not stoop to rescue us from sin; His resurrection is the proof of the victory of that love over human sin and evil; His return in the Spirit the assurance that God Himself lives out His own life in the soul of every true follower of Jesus.

Thus our Christian faith stands in an inward apprehension, enlightened by the Spirit, of the historical facts of the Incarnation, Personality, Death, and Resurrection of the man Jesus of Nazareth.

Contributions and Comments.

The Authorship of the Pastorals.

THE case against Pauline authorship seems to rest ultimately on the test of language. Let us first glance at the other considerations.

1. *Date*.—Can the Epistles be fitted into Paul's life?

(a) Assuming, with Harnack and others, a second imprisonment, there is no difficulty.

(b) Even rejecting a second imprisonment, Bartlet finds a place for them.

2. *Development of Pauline Theology*.—This argument is manifestly subjective and insecure, but certain points are answered below.

3. *Development of Church Organization*.—Our knowledge is meagre, but—

(a) The development is earlier than that indicated in Ignatius, etc.

(b) The Ephesian Church had been founded some fourteen years, giving ample time for organization.

(c) With reference to the re-marrying of widows, it is obvious that a widow who re-married would no longer need to be supported by charity.

4. *Heresies*.—

(a) Gnosticism, if referred to at all, is pre-Christian.

(b) *ἀντιθέσεις*, etc. (1 Ti 6²⁰); no forger who knew Marcion would have been so clumsy as to use the phrase referred to. The passage *must* be before Marcion: even if a compiler found it in a genuine Pauline fragment, he would have excised it.

[With regard to (3) and (4) note that if the Epp. were not otherwise suspected, they would be evidence that the state of things referred to *did* exist in Paul's time. To argue from spuriousness to non-credibility, and then from non-credibility to spuriousness, is queer logic.]

5. It is said these are not really private epistles; even if this were the case, they purport to be so, and must be treated as such for the purposes of argument from style, etc.

THE ARGUMENT FROM LANGUAGE.

This argument is at first sight overwhelming; the present writer at least was absolutely convinced by it. The counter-arguments hitherto proposed are singularly feeble, although some of the figures for Shakespearian peculiarities (THE EXPOSITORY TIMES, 1896) are illuminating. The argument from difference of subject-matter (e.g. *ἐτεροδιδάσκαλος, -εἶν*) is quite inadequate, and does not account for 10 per cent. of the *ἀπαξ λεγόμενα*.

The points in the indictment are—

1. Number of new words.
2. Number of old words not used.
3. The style is more smooth and rounded.
4. The tone is different.

We may note—

1. That many cases are accidental and due to the shortness of the Epistles.
2. In many cases, if the word itself is not used, a derivative presupposing it *is* used.
3. Many words are not characteristic; e.g. *ἀντὶ, ἄδικος, μείζων*, etc., are not particularly Pauline; it is not more strange that they should be lacking here than elsewhere.
4. Others are not very common, and are wanting in certain other Epistles, e.g. *ἐμπροσθεν*.
5. The crux lies (a) in very common words not used here—
(*ἄρα, διὸ, ἔπειτα, ἔτι*, etc.).
(β) Substitutions for the usual Pauline word (*ἀχρὶ*, etc.).
(γ) The large *proportion* of *ἀπ. λεγ.*

Now Lutoslawski's *Logic of Plato* gives figures for changes of style in Plato no less striking than those in the Pastorals: the parallel seems to the writer to answer all stylistic objections to Pauline authorship: its full force will be best felt after a study of Lutoslawski's book as a whole.

[N.B.—1. In Plato the work has been done by dozens of scholars working independently; Lutoslawski uses 500 different tests, embracing thousands of peculiarities and 58,000 cases, accidental peculiarities being neglected.

2. In Plato we see the gradual development in the voluminous works of one who spent his life writing and teaching.]

It is impossible here to do justice to Lutoslawski's thoroughness, but among the points he notices are the following.

In the later works of Plato we find:

1. The 'gusts of eloquence' disappear.
2. Hiatus is avoided in the last six works only (Soph., Pol., Phileb., Tim., Critias, Legg.).
3. Dative pl. in -σι (1st and 2nd decl.) only in five of the last works.
4. Increasing tendency to technical language, with stereotyped terminology.
5. Attention to mechanical details of style (successions of short syllables avoided, fixed rhythms, careful balancing and elaboration of periods).
6. Large use of the dual.
7. Strange preference for the unusual word (e.g. *κάθαρ* actually predominates over *ὥσπερ* in the last six works; so, too, *μεχρίπερ* replaces *ὥς περ*).
8. *ἄπ. λεγ.* increase to an astonishing extent.
9. References to other dialogues become frequent.
10. Socrates recedes into the background.

With reference to single words, the following are chosen from hundreds: *τοῖνυν* twice as frequent in comparison with *μέντοι*. *ὄντως* supplants *τῷ ὄντι*. *Pol.*, *Phil.*, *Legg.* Other words of increasing frequency are *τάχα ἴσως*, *τί μιν* (affirmative answer) *μὴν, καὶ μὴν* (*ἀλλὰ μὴν, ἤδη* in idiomatic uses, *ἐπιγαροῦν*) (*τοιγάρτοι πᾶς, ξύμπας, ξυνάπας* *περὶ* with acc.) (*gen.* enormously increases; so, too, *ἐρί* with *anastrophe* (29 per cent. of all cases in *Legg.*) *ἀνὰ λόγον*) (*κατὰ λόγον: μὲν, δέ, τέ, γέ, δὴ* between *κατὰ* and *περὶ* and their cases. *τὸ δέ* without *τὸ μὲν εἶπον*) (*ἔλεγον*).

Confined to the later works are *πρέπον ἂν εἴη*, *ὥς καὶ πῆ; χρεών, κατάγε τὴν ἐμὴν, τὸ πάμπαν, παγκαλόν, πῶς εἶπας; ἀλλὰ χρῆ, οὐκὸν χρῆ. ἐμοὶ οὐν δοκεῖ, εἰκὸς γοῦν, λέγεις ἀληθέστατα* (*ἀληθ.* *ἐγ.* all in answers. Also *καθάρ* *εἰ, ἦ πῶς; ὅλον ὥς, μάκρῳ, μῶν οὖν, μῶν οὐ*).

These suffice for illustration: if those peculiarities which are almost confined to the later works are here used, the result would be still more startling.

The parallel to Paul is full enough as it is, but

to complete it we should need one of the private lectures of Plato to his favourite pupils.

4. Like Paul, Plato gets more dogmatic (α) because of old age, (β) because he speaks with the authority of a teacher who is sure of his position, (γ) because he wants to complete his life-work, and leave his legacy.

2. His style is more elaborated and in some ways less characteristic.

3. His work shows he was influenced by criticism.

4. He writes as an old man to his disciples, and for those who were now well acquainted with the essentials of his teaching.

5. He attacks new and different problems.

6. He has travelled and suffered, though not to the same extent as Paul (some trace a Sicilian element in Plato's later vocabulary).

The peculiarities of Paul are also in part due to—

1. The fact that his style was eccentric to begin with—nothing could be more different from the case of the early Plato.
2. He was not continuously engaged in literary work.
3. He was subjected to disturbing influences (e.g. his style contains Lucan elements).
4. We have a sheer gap of six to eight years, including (probably) his imprisonment and voyages to Spain, Asia, and Illyricum.¹

In spite of this the development in Plato is still greater than in Paul. Any Pauline Epistle is more like the Pastorals than the Euthyphro is like the Sophist, or Laws. In Plato we have three absolutely different stages—(1) Pre-Ideal, (2) Ideas, (3) Post-Ideal; but in both Paul and Plato the *man* is the same throughout: it is remarkable that Schleiermacher started a Plato controversy, as he started the Pastoral controversy, and on similar grounds

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¹ Even in Plato we find the peculiarities between the *Parm.* and *Soph.* (two consecutive works) increase by 31 per cent., while they are 31 per cent. more frequent in the *Laws* (the latest) than in any other work.

To Placard the Crucified (Gal iii. 1).

HAVE we yet understood the meaning of Paul's phrase: *προεγράφη εσταυρωμένος*? The accepted interpretations look as if we were intent to bring the words down to a level which might satisfy our sense of historical proprieties, rather than to find in them the simplicities of early Christian liturgies. It is usual now to see in the phrase an assertion by Paul of the known facts of his life and ministry, of the concord of ideal and deed in and for Jesus Christ; that everywhen and everywhere what his lips said about the Crucified, his life portrayed.¹ This evident and beautiful truth, however, does not appear to fulfil the vivid unusualness of Paul's statement. Is there still another and fresh source for its interpretation?

The saintly Blandina, perhaps, will be found to be the Apostle's best interpreter. The Epistle to the Gallican Church, which Eusebius preserved,² has Blandina for its heart. It is in all memories how she was tied to a stake (*ἐπιξύλον*, not a cross here) so that wild beasts might attack and devour her. The next sentence in the Epistle tells how she inspired her fellow-sufferers to great zeal. Its opening is most significant, and must be studied in the Greek. It says: *ἡ καὶ διὰ τοῦ βλέπεσθαι σταυροῦ σχήματι κρεμαμένη διὰ τῆς εὐτόνου προσευχῆς*. The translator of this passage in the 'Ante-Nicene Library,'² whose translation has passed to the hands of students through the late Professor Gwatkin's excellent volume of extracts from early Christian writings, has not rendered Blandina's act when he makes the Greek say: 'And because she appeared as if hanging on a cross, and because of her earnest prayers.' The Epistle surely said: 'And she seemed as if hanging in the form of a cross because of her outstretched (or crosswise) manner of prayer.' There is not another *καὶ* before the second *διὰ* in the Greek. To read the sentence as if there were another conjunction is to lose its meaning. It is the manner of her praying which gives her the crosswise figure; since it is plain that the *ἐπὶ ξύλον* refers to an upright stake. Another point in the translation is the flat rendering of *εὐτόνου* as 'earnest.' The word has that meaning. It can also be rendered by other colourless synonyms. But because the phrase *εὐτόνου προσευχῆς* stands for

the determining factor of Blandina's attitude, it seems certain that the radical meanings of the word must have been thought of by the writer of the Epistle. *τείνω* means, of course, 'to stretch'—the verb can be used for a taut string on a lute and *τόνον* signifies either 'what is stretched' or 'the condition of stretching.' Therefore, in the context of the Epistle and taken with *εὖ*, the word will be more aptly translated by 'outstretched'; or if the phrase *εὐτόνου προσευχῆς* belongs to what may be called the technical vocabulary of worship, by 'crosswise.' This last suggestion will be touched upon again. The text of the Epistle must be studied further, for the next sentence in it is just as significant as that which has been examined. It reads: *βλεπόντων αὐτῶν ἐν τῷ ἀγῶνι καὶ τοῖς ἔξωθεν ὀφθαλμοῖς διὰ τῆς ἀδελφῆς τὸν ὑπὲρ αὐτῶν ἑσταυρωμένον*. Again, the translator to whom reference has been made delays a little the quick union of things, in the deed and the sentence which describes it, by saying: 'They, looking upon her in her conflict, saw with their outward eyes through their sister Him who was crucified for them.' But what the Epistle said was this: 'They looking upon the devotion, and with outward eyes through their sister, the Crucified for them.' The phrase *ἐν τῷ ἀγῶνι* should be read in the light of the 'outstretched manner' of Blandina's prayer. The word *devotion*, then, with its moral and liturgical qualities, seems to be the most fitting to use so that the Greek should not be made of little effect by rendering it according to the classic conventionality for which it stands. The Epistle goes on to remark that thus the Crucified persuades those who believe that every one suffering for the glory of Christ has fellowship always with the living God. What was Blandina's deed and its mode if not 'the placarding before their eyes of Jesus Christ the Crucified'?

This she does by a primitive Christian prayer-mode. There was an ancient way of praying of the kind which Blandina used in the hour of her sufferings. It has been shown that Paul speaks of its use elsewhere than in Galatians.³ The first century folk thought that a crosswise attitude of body which should be created by a crosswise attitude of spirit was possible to them. So that in this concord of being—this outward and upward strife of being—they reached a veritable *Imitatio Crucis*. Through them there others could see the

¹ Cf., e.g., Ramsay, *Historical Commentary on the Galatians*, 1900, p. 329.

² *Hist. Eccl.* v. 1.

³ Burch, *Expositor*, 1918, p. 425 ff.

crucified, and thus they would experience the full meanings and powers of the Redeemership of Christ. We know that hymns were written in the first century to celebrate this deed in prayer. What they then sang about would not have been foreign to their religious experience. It will yet be discovered how near Paul was to the simplicities of thought and method, with their profundities of meaning, which mastered Christ's first folk.

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The New Patch on an Old Garment (Matthew ix. 16, Mark ii. 21, Luke v. 36).

THE Parable of the New Patch on an Old Garment, as it is related by Luke, is fairly easy to understand. A piece of cloth is regarded as being torn from a new garment and used as a patch upon an old one, with the result that the new garment is spoilt, and that the appearance of the old is incongruous, or that the combination does not wear in a satisfactory manner. The parable thus runs on parallel with the following Parable of the New Wine and the Old Water Skins. In each case both the old and the new are spoilt.

Matthew and Mark are quite as clear and consistent in their story of the Old Bottles, but in the Parable of the New Patch on an Old Garment the turn of the parable, as it is commonly translated, is different. In these Gospels, the implication of the parable appears to be that the rent in the old garment is made worse, while there is apparently no new garment in the case. There is also a good deal of obscurity about the use of some of the words. Have we understood the version of these Gospels correctly? Or are they capable of rendering that will both clarify their meaning, and bring them into harmony with Luke and the Parable of the Bottles?

At the root of the common interpretation of Matthew and Mark lies the assumption that *ῥάκους ἀγνάφου* refers to a piece of new cloth that has not yet been made up into a garment. Is this assumption necessary?

So far as the word *ἀγνάφου*, at any rate, is concerned, the assumption does not seem to be necessary. Even though it means undressed or unfinished, it can be applied to a made-up garment

in the sense of 'new.' This is shown by Moulton and Milligan in their *Vocabulary of the New Testament*, where the word is applied both to a *καπὼν* and to an *abolla* (vol. i. p. 4). Van Herwerden, in his *Lexicon Græcum Suppletorium et Dialecticum*, also shows that the synonymous *ἀγνάπτος* can be applied to male and female attire indifferently (vol. i. p. 15). A new meaning thus emerges, in which *ἀγνάφου* is not attributive to *ῥάκους*, but is a genitive dependent on it. The patch may be a 'rag of a new (garment),' i.e. a piece torn from a new garment.

But *ῥάκους* itself is not necessarily limited to a rag, or piece of cloth. Its use for a garment is well known, although primarily it may denote a torn garment, and then an old, tattered garment. Its meaning, however, need not be confined to garments of that character. Liddell and Scott explain the cognate Æolic *ῥάκος* as 'a rich woman's garment.' In Van Herwerden also *ῥάκεια* are the same as *ἱμάτια*, and *ῥάκαινα* is *vestimenti genus* (vol. ii. p. 1281). Sophocles also gives *ἡῤῥάκα* as *bracæ* or *bracææ*, more familiarly *breeches*. There seems to be no reason, then, why *ῥάκους* with the attribute *ἀγνάφου* should not mean a new garment, or, at the least, a piece of cloth ripped from a new garment.

The next assumption underlying the common interpretation of Matthew and Mark is that the subject of *αἶρει* is the impersonal *πλήρωμα*, 'That which is put in to fill it up taketh from the garment.' If this were so, we should have a construction of the transitive verb *αἶρει* without an object—a construction that occurs nowhere else in the New Testament unless in the exclamation *ἄρον, ἄρον*, etc., Away (with him)! Away (with him)! (Jn 19¹⁵), and perhaps not even there. In Luke, however, the subject is personal, 'He tears the new,' and there is nothing in Matthew and Mark to prevent the word being read in the same way.

With these alterations, Matthew would then read, no man puts a patch from a new garment on an old garment, for (if he does) he takes away (or spoils) the fulness of the garment and a worse rent is made.

Here there are two points expressed with insufficient clearness. (1) The garment which loses its fulness is not the old garment, but the new one from which the patch has been torn. This, however, must be gathered from the general sense of the passage rather than from the clear expression

of the words. (2) There remains also an uncertainty as to whether the worse rent is in the old garment or the new. Commonly the worse rent is supposed to be in the old; and Luke also, though in different terms, asserts a bad effect upon the old garment.

The common interpretation of Mark does not clear up these two points, and indeed the phrase *τὸ καινὸν τοῦ παλαιοῦ* increases the obscurity. It does not seem possible to give any convincing meaning to this phrase if it is read as part of the text. It can, however, be read in such a way as to give it a worthy and consistent meaning, and at the same time make it yield the elucidation of the two points which are left in uncertainty in Matthew. Suppose that the text did not originally contain these words, and that they were afterwards inserted in the margin or between the lines, *τὸ καινὸν* being an explanation of the *πλήρωμα* or the *ἰμάτιον* that was spoiled, and *τοῦ παλαιοῦ* being an explanation of the garment in which the rent was made worse. The passage would then read as follows:

No man sews a patch *τὸ καινὸν* (i.e. the old of new cloth on an old garment, or the old garment. If otherwise, fulness).
he takes the fulness *τοῦ παλαιοῦ* (i.e. of the from it, and a worse old garment).
rent is made.

It would be only according to a common fate that befalls explanatory glosses, if subsequently these words were taken into the text.

Read in this way, the parable in Matthew and Mark regains the symmetry of the parable of the Wine Skins, and is brought into agreement with the same parable in Luke. C. W. ATKINSON.

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‘For Thy Name’s Sake.’

To many these familiar words seem to mean little or nothing at all. They are just a well-sounding phrase with which to round off a prayer. And sometimes we hear men try to put a little meaning into them by adding to them such expressions as ‘Thy mercy’s sake,’ and they say, ‘for thy name and mercy’s sake.’ The Bible never says that. It says ‘for thy mercy’s sake,’ ‘for thy truth’s sake,’ ‘for thy goodness’ sake,’ ‘for thy righteousness’ sake,’ but it never adds any of these to ‘thy

name’s sake.’ And the reason is, they are already in the ‘Name’s sake.’ That embraces them all.

For what is the name that we thus plead? It is no other than that ‘Name of the Lord’ which was proclaimed to Moses in the ‘place beside ME’ in the ‘cleft of the rock’ (Ex 34^{6, 7})—‘a God full of compassion and gracious,’ etc. Not before the name of Jehovah had been so proclaimed do we find the plea used in any prayer, but afterwards it is frequent. It is not in Abraham’s intercession, nor in Jacob’s prayer, nor in any prayer of Moses up to that time. But afterwards we find him pleading it at length, when he seeks to turn aside God’s wrath from His people (contrast the similar occasions in Ex 32⁷⁻¹⁴ and Nu 14¹⁷⁻²⁰). At the wilderness bush, Moses is commissioned to teach Israel the name of Him who IS; at Horeb, of Him who is ‘the rewarder of them that diligently seek him.’ And in the plea, ‘for thy name’s sake,’ which men thus learned to use so often afterwards, and which God Himself uses (‘for my name’s sake’) as the sufficient reason for His acts of grace, there is a summing up of the character of the God of all grace. Only as we thus understand it can a sinful man use the plea, and pray, ‘For thy name’s sake, O Lord, pardon mine iniquity; for it is great’ (Ps 25¹¹).

But there is one attribute in that Name which yet might forbid a sinful man to use the plea: it is that by reason of which ‘he by no means clears the guilty.’ Does not that destroy, or take back, all the graciousness and encouragement of that Name. It cannot be meant to do so. But it shuts us sinful men up to Christ. For ‘we all like sheep have gone astray: but the Lord hath laid on him the iniquity of us all.’ And Jesus Christ, of whom, or by whom, it was said, ‘I will declare thy name unto my brethren,’ has saved for us men this sure plea, ‘for the sake of thy name.’

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Revival after Three Days.

HOSEA begins his sixth chapter with what seems at first sight to be a call to repentance, uttered by himself. ‘Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: on the third day he will raise us

and we shall live before him. And let us now, let us follow on to know the Lord; his going forth is sure as the morning: and he shall come unto us as the rain, as the latter rain that watereth the earth.' But, as the prophet proceeds immediately afterwards to denounce the people's repentance as empty and unprofitable, it has always been difficult to suppose that these earlier verses are his own utterance and his own summons. Personally I have taken the view that Hosea here quotes from one of the sanctuary songs in use among the people and brings forward in contrast his own conception of what repentance demands. It implies, the facile easy-going ideas which were prevalent in his time. So a preacher to-day might take a popular hymn and use it as the basis of a rousing and searching demand. If one can do so interpret it, one is struck at once by the fact that evidently there was in the popular mind the connexion between Yahweh's restoration of the nation or individual and a term of three days. 'After two days' and 'on the third day' are mere parallel expressions of the same thing, *i.e.* the expressions do not mean two, or three days; they mean three days definitely. Hence the common explanation of the three days' period, which, basing itself on the 'two' or 'three,' understands it to mean merely a short period, cannot be correct. The 'going' means revival after three days, and, to meet the exigencies of Hebrew parallelism in poetry, the prophet says this by calling it also 'after two days.' Why, then, is there mention of such a definite period at all? Now Sir J. G. Frazer, in his *Folklore in the Old Testament*, i. p. 71, points out that there is a connexion in the minds of some peoples between immortality, or at least revival, and the three days which elapse between the disappearance of the old and the reappearance of the new one. He does not bring the matter into connexion with these verses, but is dealing with the early Genesis story of the fall. Mankind was regarded, according to him, as passing through alternate stages of growth and decay, of life and death, corresponding to the phases of the moon, without ever coming to an end. 'On this view, though death in a sense

actually occurred, it was speedily repaired by resurrection, generally, it would seem, by resurrection after three days.'

The evidence for the idea, which Sir J. G. Frazer is able to bring is somewhat slight. He quotes practices or utterances from the Malay Peninsula, the Caroline Islands, and some tribes of South-Eastern and Central Australia; and it will be noted that this evidence is not only exiguous but very remote from the Semitic world. There are other tribes which tell how men missed and the moon obtained the dubious boon of immortality—a fact which, at least, goes to show that men have connected the reappearance of the moon with the idea of immortality, though it has nothing to say of the three days of the interlunar period.

One is not, therefore, able to posit the evidence so collected as giving the source of that connexion between revival and three days which is signalized as existing in the popular mind of Hosea's time: but one may count it worth while to note the connexion as a possible explanation of a curious phenomenon, and wait for further evidence. Meantime, it is worth note that Yahweh's power and will to revive are here put into close connexion with renewal of a non-ethical character for they are connected with nature-processes: 'his going forth is sure as the morning, and he shall come unto us as the rain.' If this 'going forth' and 'coming unto us' are still regarded as renewal of life after the smiting, the fact will add another element to the evidence that the popular religion did have very definite ideas about immortality or resurrection which, because they rested upon non-ethical conceptions of God, were ignored or even frowned upon by the prophets. The prophets could not accept an immortality which held no relation whatever to their fundamental ideas of Yahweh as a spiritual God of righteousness. They must develop their own ideas of an immortality which came from and which based in the God in whom they believed. But this is too large a subject to enter on here.

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Entre Nous.

CERTAIN TOPICS.

Secular Altruism.

This is from Professor Percy Gardner's new book: "A recently published book, Mr. Stewart Grahame's *Where Socialism Failed*, has given us a wonderful record of an attempt to construct in Paraguay a society on a basis of economic communism, but without religious sanctions. The founder, Mr. William Lane, was a man of great magnetic power, and wholly possessed by a spirit of secular altruism. The story of the disastrous failure of his project has been well told. But the interesting point in relation to the present subject is this: after the colony had degenerated into what the inhabitants themselves called a hell upon earth, Lane went out with a few devoted followers to make a new settlement. For a time the enthusiasm of the chosen few buoyed them up. But before long Mr. Lane found it necessary to introduce some kind of belief in a great overruling spiritual power, on whom he freely lectured, though the belief he taught seems to have been too vague to exercise much influence on the community, from which he presently withdrew. The residue of the colonists which he had left went from bad to worse, until they were saved from destruction by the teachings of a Christian schoolmaster, and by the abandonment of all their original notions. It is a marvellous story; and it is hard to see how those who are not utterly case-hardened against experience can refuse to learn from it."¹

Eloquence.

Demosthenes' high claims to eloquence, acknowledged by every competent critic, rest on certain qualities, of which the chief are naturalness and simplicity. This simplicity is, of course, the last word of art, not the simplicity of poverty or foolishness. When we read the *Philippics* and the *Olynthiacs*, and above all the *Speech on the Crown*, we are conscious that we are in the hands of a master of his craft. When he chooses, the orator knows how to state his case with absolute clarity; and when he indulges in a burst of rhetoric and gives us what we call a purple passage,

he realizes the effect of contrast by a series of simple sentences, pellucid, straightforward, and without a trace of involution or emotional verbiage.

Jealousy.

We sometimes see the references to Jahweh's jealousy in the Old Testament used as a stick to beat the Christian with. But the jealousy of God is simply the assertion that He is the only living and true God. There is a jealousy of God which is reprehensible but it is neither Hebrew nor Christian. Aeschylus dealt with it in the *Agamemnon*. It was a popular pagan mistake, and Aeschylus sets his face against it.

"It was said by men of old time that God is jealous. He cannot brook the excessive prosperity of men, and if Polycrates of Samos is born under a lucky star, he must pay compensation for his good fortune, which, even so, may be rejected of Heaven. Is it true that greatness and prosperity inevitably call down wrath from an offended God's head? Such a view involves a mistaken estimate of divine laws and utterly misconceives the true relation of punishment to wrong-doing. "Alone," says the leader of the Chorus, speaking no doubt the mind of Aeschylus, "I alone am of different opinion." It is Sin which is punished, the godless act. The innocent have a fair lot. Observe that the poet tells us especially that his own view is singular, and is not shared by the multitude. But he is sure of his ground. It is not prosperity as such, it is the mental effect of prosperity—the arrogance bred in the prosperous and wealthy man—which ultimately brings down the wrath from God. The fatal heritage runs thus. Affluence breeds insolence (*ὑβρις*). Insolence leads to many evil things—impiety, hardness, recklessness—and the evil man spurns with his foot the altar of justice. Then comes Nemesis, apportioning to each man the lot he deserves, and therefore overwhelming the confident sinner with ruin. And so it happens that wealthy halls in which defiance and pride and boundless conceit reign are not happy. Justice shines in poor men's homes and has no regard for wealth. Gold wrongly stamped with praise. All this is, the

¹ P. Gardner, *Evolution in Christian Ethics*, 55.

² W. L. Courtney, *Old Saws and Modern Instances*, 84.

et thinks, borne out in the history of the reidae.

But Arrogance, in sin grown grey

Mid vile men, bears a child at length

Like her in name, in lusty strength,

Or soon or late, when dawns her day;

Yea, and a brother-fiend, whom none

May cope with, impious Hardihood—

Black curses twain o'er homes that brood,

And like their dam each demon son.

In smoke-fouled huts doth Justice shine;

On virtuous lives she still hath smiled:

From gold-tricked halls and hands defiled,

She turns her with averted eyne.

A guest she is of each pure soul:

She on the power of wealth looks down,

With all its base coin of renown:

She guideth all things to their goal.¹

Realism.

Two books have appeared recently dealing with Realism in Art, one (Mr. Courtney's *Old Saws*) incidentally, the other (Mr. McDowall's *Realism*) systematically. There is much confusion of thought. What we call Realism is called by the French Naturalism. Our reluctance to the use of the word Naturalism for that Realism which paints nature *as it is*, of which Zola is 'the noisy and untiring exponent,' is due to the fact that we use the word Naturalism for a certain view of the universe.

There are three possible ways of handling a subject, whether in poetry, painting, or preaching—the way of Idealism, the way of Naturalism, the way of Realism. This is Mr. Courtney's account of the three:

'A dramatist, we will suppose, is asking himself how he shall treat human characters, and he discovers that there are at least three possible ways. He can say, in the first place, "I will paint human beings as I think they ought to be." In other words, he is applying, however unconsciously, a sort of ethical test to the men and women whose actions he is about to describe. He believes that it is his duty (in order, we will say, to help ordinary suffering and erring humanity) to paint certain ideals of conduct and behaviour, good and bad

¹ W. L. Courtney, *Old Saws and Modern Instances*, 14.

alike—heroes that are ideal heroes, villains that are ideal villains, heroines that are virtuous and in distress, comic men who, despite a lamentable tendency to idiotic witticisms, have a heart of gold—and all the other heterogeneous items in a romantic conception of existence.

'We can imagine, however, a dramatist with a very different ideal before him. He says, "My business as an artist is to paint men as I think they really are," not very good, not very bad, average creatures, sometimes with good intentions, often with bad performance, meaning well and doing ill, struggling with various besetting temptations and struggling also perhaps with a heritage derived from earlier generations—above all, never heroes and never heroines, nor even thorough-going villains, not beautifully white nor preternaturally black, but (as one might phrase it) of a piebald variety. This species of dramatist works from a scientific point of view. His mode of procedure, and also such inspiration as he possesses, is mainly experimental, based on what he has discovered—or thinks he has discovered—about humanity and its place in the world. If the first class of dramatist I am trying to describe is radiantly optimistic, the second is generally preternaturally sad, inclined to despair, teaching us that this world is not altogether a comfortable place, and that human beings are not specially agreeable to live with.

'It is conceivable, however, that apart from these two classes of dramatists there yet is room for a third, a man who is neither a preacher nor a pessimist; not inspired with a moral idea nor yet inspired with a scientific idea, but a sheer artist, inspired by a purely artistic idea. He is aware that all art is an imaginative exercise, and that however he describes his *dramatis personæ* he can only do it from a personal point of view. He is not quite sure that, however scientific may be his procedure, he can ever paint men and women precisely as they are—he can only paint them as they appear to his æsthetic perceptions. He does not desire to draw any moral. He desires, it is true, to be guided by experience; but he does not give us the dry bones of scientific data. Being an artist he uses his selective capacity both as to his incidents and his characters. The latter he often makes typical rather than individual; but they will represent the inner verity of man, and not the mere external appearance. He has made the

discovery, in other words, that you do not get rid of romance by calling yourself an Experimentalist or a Realist. He knows that men turn to art just because they do not want to live perpetually in a sombre, and actual, world. The world of art is something other than the world of reality, and as a dramatic artist he must make allowance for this fact.'

Mr. Courtney then shows that each type of dramatist is represented in the Great Greek Three, and in this order—Aeschylus, Euripides, Sophocles.

Now take three short paragraphs from Mr. McDowall.

'Realism in painting does not necessarily mean telling a story or depicting the obvious. Its first proceeding is to confer on painted objects, by tactile or other values, the quality of existence; not, as was explained, by way of that literal imitation which aims at pure illusion, but with enough choice and emotional insight to give us the feeling of enhanced vitality.'

'Realism does not mean seeing things worse than they are any more than it means seeing them better than they are; it means seeing them *as* they are. And "as they are" means as they would look to one whose vision has the special gift of sincerity. Not, of course, the kind of sincerity which is merely passiveness agape, but an outlook which is genuinely interested by the individuality of everything it sees.'

'What art can do with the even tenor of life is to show that it is good and pleasant after all, that nothing is commonplace except to the man whose perceptions have been dulled by habit. This is just what Guyau declared to be the function of realism—a stripping off of the veils with which, absorbed in cares or riches, we have covered the disinterested beauty of the world. Even this may have its difficulty for a people who regard the world mainly as a place to do things in; but it is congenial because it reassures us that the doing was worth while and the scene of our doings was very good. So we can go back with joy to Jane Austen and her small country-houses, or to George Eliot's solid exhibition of provincial character, feeling that whole regions of life have been reclaimed for us and we can now renew them in the same way. But there is a difference between the ways in which romanticism and realism unfold the riches of the world. The former says that what is fair

and splendid must be real; the latter, that what real may be fair and splendid.'

SOME RECENT POETRY.

M. Nightingale.

The Babe's Book of Verse (Blackwell; 2s. net) appropriately printed and as appropriately illustrated, is an addition to an extensive literature (see Ford's *Ballads of Bairnhood* for Scotland alone). It is an addition which will live. What could be more delicately handled than this, for example, on

GOOD-NIGHT.

Most things are really very nice,
But quite the nicest thing
Is when I've gone to bed at night
And mother comes to sing.

She sings 'The day is over,'
Then waits, because, you see,
The song I want quite most of all
She made herself for me.

That's only when I've been quite good
—She knows I know quite well—
And so she stands and waits in case
There's anything to tell.

And if there's not, she sings to me
'Hush baby,' very low,
And strokes my forehead softly
Till my eyes shut down, you know.

Poor Caesar on the pillow,
I think, he must be sad,
'Cos *he* hasn't got a mummie,
And he does so wish he had.

So I snuggle him beside me,
And hold him very tight,
In case he might be lonely
When *my* mummie says 'Good-night.'

Ethna Carbery.

A new edition has been issued of *The Four Winds of Heaven*, by Anna Johnston MacManus ('Ethna Carbery'), with a memoir of the author written by Mr. Seumas MacManus (Gill; 3s. 6d. net). The new edition has some additional poems.

The memoir describes one who was loving, available, and intensely patriotic. Of the second tribute this is told: 'A poor old woman from a back street in Donegal town said to me, "Ach! were it was the oddest thing under the sun, how many of us who never had the luck to split lips to her, loved her after only seeing her walk the street!"' Of the patriotism the whole book is evidence. Take the first two versés from

THE PASSING OF THE GAEL.

They are going, going, going from the valleys
and the hills,
They are leaving far behind them heathery
moor and mountain rills,
All the wealth of hawthorn hedges where the
brown thrush sways and trills.

They are going, shy-eyed colleens and lads so
straight and tall,
From the purple peaks of Kerry, from the
crags of wild Imaal,
From the greening plains of Mayo and the
glens of Donegal.

and R.

The title is *Wine and Gall* (Blackwell; 1s. 6d. net), and the gall predominates. This is by R.:

GAUDIUM IN COELO.

I dreamed that I was dead, and after
My soul had passed its mortal bars
I caught an echo of rolling laughter
Across the intervening stars.

And all my fear was changed to wonder,
I knew the rapture of the blest—
To hear the immortal sons of thunder
Applaud each day the immortal jest.

Is it too bitter? Then take this:

FATHER AND SON.

My father's god is a prohibitionist
Who threatens and bullies and smites;
All that he saves from red perdition is
The hero of a hundred fights.

I look to one whose law is lenient,
With more of ought than must,
Who brings the hearts of the disobedient
To the wisdom of the just.

Edith Sitwell.

In Edith Sitwell's new book, which she calls *Clowns' Houses* (Blackwell; 3s. net), there are two poems on Drink, poems of terror and truthfulness. When will the politicians feel as the poets? There is also this—damnatory and dangerous in another way—on dancing:

THE DANCERS.

(During a great battle, 1916.)

The floors are slippery with blood:
The world gyrates too. God is good
That while His wind blows out the light
For those who hourly die for us—
We still can dance, each night.

The music has grown numb with death—
But we will suck their dying breath,
The whispered name they breathed to chance,
To swell our music, make it loud
That we may dance,—may dance.

We are the dull blind carrion-fly
That dance and batten. Though God die
Mad from the horror of the light—
The light is mad, too, flecked with blood,—
We dance, we dance, each night.

Fredegond Shove.

Mr. Shove is much perplexed on account of the mystery of all this unintelligible universe, and once he utters his perplexity in a daring poem called 'Man to his Creator':

Thou art a reaper and a gatherer
Of wild brown nuts. Thou furrowest the sea:
Thou shapest autumn, spring and death and
me:

Thou knowest not Thy purpose, nor dost care:
And we make songs to please and ravish
Thee,—

And sometimes, in the sunshine, Thou dost
hear.

Thou makest meadows red with clover, white
With ox-eyed daisies, woods the sun turns
brown;

Rivers all full of shells and stars new-blown;
Thou makest sleep and shadow and the night;
And Thou Thyself hast neither shape nor sight,
And canst not even call Thy soul Thine own.

Thou madest me an house of bone and gave
 The seeds of utterance upon my tongue:
 Thenceforth Thy praises I have always sung
 To the waste clouds and waters where they
 rave,
 And to the winds that are in heaven hung
 Like sheets for death—white symbols of the
 grave.

Thou madest earth with many elms to sigh
 Their sad desires; and Thou didst make the
 air;
 And they with me their loneliness declare,
 Praising Thee ever sad and wearily:
 Thou madest all things mortal, foul or fair:
 But who made Thee? O say before I die.

There is no effort at originality, you see, and there
 is no obscurity. The tone is reverent and the
 expression is always adequate. The title of the
 book is *Dreams and Journeys* (Blackwell; 2s. 6d.
 net).

Galleys Laden.

Galleys Laden (Blackwell; 2s. 6d. net) contains
 poems by four writers, poets every one of them,
 and quite distinguishable. Their names are
 Ernest Denny, Nora O'Sullivan, C. Doyle, and
 Gwen Upcott. There is an earnest encourage-
 ment to mothers by Nora O'Sullivan called

MATER INVIOLOTA.

Walk straight and true my woman,
 Straight and true;
 Those little pattering feet
 Depend on you;
 Though you know the dark trees call you,
 Though you see the hills a-dream,
 Or the breath of fame befall you
 Passing with a ghostly gleam.
 Keep awhile to the open roads
 Where storm and sunshine beat;
 They will grow strong to follow you
 Those little pattering feet.

Speak clear and kind my woman,
 Clear and kind;
 The music of your voice
 Will rest behind.

When years have wearied the heart of you
 And made your body old
 The men and women born of you
 Will tell the tales you told.
 The love you taught will sweeten
 The homes of their own choice,
 Baby voices will echo still
 The music of your voice.

Live calm and strong my woman,
 Calm and strong,
 The dawning of to-morrow
 Will not be long.
 The day of life is dark and broken,
 Hold high the lamp of peace,
 Children watching see the token,
 Feel the fight will cease.
 Guard your soul in glittering steel
 To dull the edge of sorrow,
 Stand fast until you see, my woman,
 The dawning of to-morrow.

Of the work of Ernest Denny, of which there is
 most in the volume, strong and sympathetic is the
 poem in three sonnets entitled 'Lest I no more
 come back.' We might quote the last sonnet of
 the three:

So when, some day, the other men come back
 To other homes, and I return no more,
 Say not I linger on some desolate shore
 Mid broken wreckage, cast up from the wrack
 Of war's tempestuous sea. I have but gone
 A little further on, and now I see
 Somewhat of that so long denied to me,
 The glory into which we have not won.

If I steal in, finding Heaven's doors aslant,
 To stand aloof, with eyes grown strangely dim
 Harkening that majestic swelling chant
 From multitudinous choirs of Cherubim,
 Maybe that God, seeing my shame, shall grant
 One worthless singer to make songs for Him.

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